

RELIGIOUS EDUCATION

A Journal Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

APRIL, 1932



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EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

R. E. A. FORUM

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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Religious Education is issued on the tenth of each month, except July and August.

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PROGRAM
Twenty-Ninth Annual Convention
THE RELIGIOUS EDUCATION ASSOCIATION

Columbia University, May 3, 4 and 5, 1932

CONVENTION THEME: Implications for character-religious agencies of the findings of the Wickersham Commission studies and similar investigations.

The 1932 Convention program began in the suggestion of Dr. John H. Finley, that the real value of the data assembled by the Wickersham Commission would be lost to the country unless some organization gave extended study to it and revealed its real nature as the greatest body of data ever assembled on the causes and cure of crime. Accordingly, the Board voted on November 6, 1931, that the program for the 1932 Convention should center around the causes of crime and lawlessness in the administration of law as shown in the Wickersham report, together with their implications for religious and character education.

The Executive Committee of the Board proceeded to form a National Program Committee to study the Wickersham reports and other pertinent studies with a view of using the 1932 Convention to begin the clarifying of the issues involved for the character developing agencies—the home, the church, the school, and so forth.

This Committee believes these recent studies require the character developing agencies to consider themselves anew with a view of making their operations fit the times.

TUESDAY EVENING, MAY 3, 7:30 P. M.

Banquet, John Jay Hall, Columbia University

Dr. John H. Finley, Presiding. Speakers:—Hon. George W. Wickersham, Hon. Joseph Proskauer, Dean William F. Russell, President Nicholas Murray Butler.

This first general meeting of the Convention will be used to vision the problems in their perspective.

WEDNESDAY MORNING, 9:30-12:00

Seminar Discussion Groups

(The following statements of the seminar groups have been prepared by the committees in charge of each of the seminars.)

I. The Changes Going On in Moral and Religious Sanctions* for Conduct.
Chairman, F. Dean McClusky, Head of Scarborough School on the Hudson.

Auditorium, Casa Italiana, Columbia University

Recent investigations indicate that formerly accepted moral and religious standards now fail as sanctions in the control of conduct and that adequate new sanctions have not yet emerged.

- (a) To What extent is it true that older sanctions are losing force in America? What factors are operating in this direction?
- (b) What kinds of sanctions are possible and desirable in a day of scientific inquiry and

*(Def.—That which induces the observance of law or custom. Any influence which impels to moral action. Synonyms: countenance, approval.)

social change of unparalleled rapidity, variety, and complexity?

- (c) What are the potential forces in modern life for creative moral living?
- (d) How are sanctions and controls developed? How do they become operative in the lives of growing persons?

Seminar Procedure

Aim: To do creative group thinking for the purpose of indicating major problems for further study.

1. A group of "contributors" not over fifteen in number, will each prepare in advance for the seminar one or two typewritten pages of material which will be duplicated and sent to all the contributors in advance of the seminar. This material will serve as material for group discussion.

2. The seminar will be held on May 4 from 9:30-12:00, from 2:00-4:30, and on May 5 from 9:30-12:00.

3. In addition to the contributors there will be admitted to the seminar those who will wish to listen to the discussion of the contributors. A general discussion period of one half hour at the end of each of the three half day seminar sessions will be held to enable the "listeners" to ask questions or make contributions to the discussion.

4. No one will be allowed to speak at any one time longer than five minutes except by common consent of the group.

5. All those who attend the seminar, "contributors" and "listeners," will be given a ticket of admission. In accepting this ticket each one will agree to devote his entire time while at the Convention to seminar number one. This requirement is established in order that a continuity of group thinking be assured for the three half days that the seminar is in session. Members of this seminar will not be permitted to visit other seminar groups during the three half day sessions.

6. A summary of the discussion in seminar number one will be presented to the general session on the afternoon of May 5.

II. Social versus Anti-Social Conduct

Chairman, H. Richard Niebuhr, Associate Professor of Christian Ethics, Yale University.

John Jay Meeting Room, Columbia University

The series of problems with which this seminar is to deal has been set by the common substitution of the terms "social" and "anti-social" for the terms "good" and "bad" or "right" and "wrong." This substitution is particularly evident in the Wickersham reports which form the basis of all the seminar discussions.

The terms "social" and "anti-social" as referring to conduct may be used in either of two senses; (1) in a psychological sense, referring to social disapproval or approval as the ultimate factors operative in morality, and (2) in a more objective sense, referring to actual consequences of behavior in society. When, in the Wickersham reports, a delinquent tendency is defined as a tendency "which makes it difficult or impossible for a person to react or to refrain from reacting in ways which the group among whom he lives approves or disapproves" it is, apparently, the first of these meanings which is intended; when, on the other hand, delinquency is defined as involving the disregard of restraints which are essential to the social order the objective meaning is implied.

While it is doubtless necessary to inquire whether "social" and "anti-social" are adequate definitions of the terms "right" and "wrong," and what the relation between the psychological and the objective meanings of the terms is, yet it seems that the inquiry of this seminar may be made most fruitful if it is limited to the approach suggested by the psychological sense of "social" and "anti-social."

It is proposed therefore that the seminar undertake to discuss the following series of questions:

First Series

(1) Must moral and religious education recognize to a greater extent than it usually does that conduct is criticized and guided by habit and custom rather than by ideals and principles? When habits or customs conflict or when new habits or customs must be formed is the expectation of social approval or disapproval of decisive importance?

(2) To what extent is conduct which is called anti-social actually conduct which is "social" in that it is guided by the expectation of the social approval or disapproval of some society such as a racial, family, political, economic or friendship group, while it is not objectively social in the sense of conforming to the best interests of an inclusive society?

(3) Is the moral problem of contemporary America stateable in terms of a pluralism of moral standards, coincident with the pluralism of groups and of the lack of a homogeneous society with a unified system of approvals and disapprovals?

4. Is there any promise of the emergence of a relatively common standard of approvals and disapprovals, adequate for the control of American life? Is such a standard desirable? To what extent can it be rationally formed? To what extent must it emerge out of the social movements and forces of the time? What can be expected of the law in the formation of such a standard?

Second Series

The Wickersham reports indicate that an important factor in the increase of "anti-social" conduct, of crime and lax law observance, is the widespread conviction that the law does not apply equally but is subject to deviation in the interest of class or economic status. This raises the question

(1) Whether the unequal treatment of offenders against a legal code indicates that the actual basis of approval and disapproval in our society is not conformity to the general requirements of the law but rather class and economic status? Is our actual system of approvals and disapprovals in America so distant from and unrelated to our system of legal approvals and disapprovals and our religious systems that the latter are often unsupported by the former and therefore ineffective?

(2) What is the actual American social ethos, our actual system of approvals and disapprovals? Is any scale of values implicit in our system of social rewards and punishments, as distinct from legal rewards and punishments?

Third Series

(1) Is it true that religion supplies a sense of an inclusive and ideal kind of social approval? Does it aid the imagination to consider the full effects of individual conduct upon an inclusive society? Does it increase the sense of social responsibility?

(2) What is the effect on religion and on popular morality of the class character of religious institutions? Does the correspondence of religious institutions with classes lead to the equation of social approvals relative to one class with divine approvals? What is the effect of this identification on classes not identified with the particular religious institutions?

These questions are intended to serve as tentative guides to the discussion. Like all questions they indicate a certain attitude on the part of the questioner and the sphere in which he expects to find the solution of his problems. The seminar, evidently, will not be bound by this attitude but will set its own questions.

III. The Moral World of the Child

Chairman, LeRoy E. Bowman, Child Study Association.

John Jay Rehearsal Room, Columbia University

The Problem

Under the stress of changing industrial, civic, and social life, the whole world of the child is undergoing rapid changes. The growth of cities, the influence of automobiles and

roads in rural areas, the movements of peoples of various national backgrounds, the multiplication of social contacts, the developments in biological, psychological, and social sciences have made inadequate the concepts, the terms, and the methods of inculcating morals in the child. The child lives in social units larger than those for which present moral formulations were made, in a world constituted of more agencies and influences, in a more organized but less personal world, in a world in which the sanctions of moral conduct themselves are undergoing change. The problem is: first, to understand what is happening to the child and the community in which it lives as it impinges on the child; secondly, to inquire into the question of moral aims as they arise in a new social situation or are carried over in part from an old situation; and third, what considerations are involved in the understanding by parents, school, church, and other social agencies of attitudes toward children, of methods of dealing with them and of formulation of programs for them that will lead to the development of effective moral controls over themselves and the social situations in which they find themselves.

The Elements Involved

The seminar will approach the problem from the dual standpoint of the child and his mental and emotional makeup, and secondly from the standpoint of the influences impinging upon him. Brief analyses will be made of the biological, psychological, and psychiatric factors in the child's makeup as they affect his moral growth. These will be followed by an analysis from the same point of view of the factors in the environment of the child, especially the organized or unorganized social influences. The results of studies made of the interaction of the child and his environing influences (such as the studies of Healy, Shaw, Thrasher) will be summarized and criticized. Studies evaluating the organized efforts to develop character in children (such as those of Hartshorne and May) will be critically summarized, and in other ways the efficacy of character building efforts, ethical instruction, "integrated" education will be evaluated. There will be, in short, a summary of what there is in the child of moral significance, of what there is in the community, and what has been done to date to develop character in children. The discussion will center around what changes we should make in individual, family, and organized efforts.

The Procedure

The points of view of all major social and religious groups will be represented both in the contributors to the discussion and those attending, it is hoped. It is planned to present the analyses of studies made to date and to bring out the significance of these studies through a picked corps of from twelve to twenty leaders, persons of prominence in their fields. At intervals those attending will be given opportunity to ask questions, present problems, raise objections, or offer concrete examples.

IV. Should Character Building Agencies Resort to Governmental Authority or Seek to Develop Individual Authority from Within?

Chairman, John McDill Fox, Dean, School of Law, The Catholic University of America.

McMillin Theatre, Columbia University

The first seminar is rather general and should be treated in a broad manner.—"The function of law in character building." Under this topic will be discussed the maximum and minimum requirements, as it appears to the members of the group, of legal interference with the general moves of the community. Whether the function of law should be simply to suppress crime in the sense of breaches of the peace, and similar invasion of personal rights, and property rights, or whether it should, by increasing the *mala prohibita*, attempt to educate the community into definite customs and morals. Likewise the seminar is to be devoted in its second session to a consideration of the "function of commercialized amusements in the building of character." To what extent should a control be exercised upon recreational facilities, such as the movies (by way of censorship) Sunday baseball

and Sunday amusements of all sorts, attending plays and a general survey of the so-called "blue laws?"

The third seminar is planned to consider how far should the churches go in expressing their will or desires in terms of political action. This question, of course, will involve birth control, divorce, prohibition, Lord's day observance, and similar topics. Should the churches seek to educate, correct and persuade, or should they seek to coerce, dominate, and command?

V. How to Help Maladjusted Personalities

Chairman, F. Ernest Johnson, Federal Council of Churches of Christ in America, and Teachers College.

Earl Hall Auditorium, Columbia University

The point of view of the group which is working on this phase of the general subject is indicated by the change in the wording of the theme. The original form of it was, "How to Redirect Behavior that Has Gone Wrong." It was felt that this wording suggests a rather too conventional method both of judging behavior and of rehabilitating persons. The present wording stresses the personality more than the behavior pattern. This would seem to be in accord both with the historic Christian position and with the findings of psychology.

It is recognized that the results of the inquiry in which Seminar One is engaged—the discovery of sanctions and the process by which they attain authority—are basic to the task of rebuilding character. But whatever the sanctions may be and whatever the method by which they are made effective in the public mind, the task of bringing individual lives into line with those sanctions is one that involves educational principles and techniques. It is upon these that the group is seeking to throw light. Thus far, four points seem to be agreed upon.

(1) The goal in rehabilitating persons who have lost the ethical approval of their associates—whether to the point of incurring objective penalties or only of forfeiting moral standing—is voluntary acceptance of ethical ideals and self-direction in moral behavior.

(2) In character reconstruction the person is of more importance than his behavior: essentially, the task is one of spiritual architecture, not one of inducing standard conduct for its own sake.

(3) Religion is a primary resource in this rebuilding process, though different faiths, having different philosophical and psychological assumptions, will give rise to different ideas concerning the utilization of religious resources.

(4) Whatever methods of rehabilitation are adopted, they must take account of the very extensive social causation of delinquent or anti-social conduct; they must be co-ordinated with efforts to create an environment conducive to the pursuit of ethical ideals and to the development of morally acceptable habitual behavior.

WEDNESDAY AFTERNOON, 2:00-4:30
Seminar Discussions Continued

- I. 306 Mines.
- II. 309 Business.
- III. Auditorium, Casa Italiana.
- IV. John Jay Meeting Room.
- V. McMillin Theatre.

WEDNESDAY EVENING, 8:00
General Meeting
McMillin Theatre

Mr. Victor F. Ridder, Presiding. Speakers: Dr. J. V. Moldenhawer, Father James M. Gillis, Rabbi Barnett R. Brickner.

This second general meeting will note certain specific factual considerations germane to developing better adjustments.

THURSDAY MORNING, 9:30-12:00
Seminar Discussions Continued

- I. 305 Schermerhorn.
- II. 301 Fayerweather.
- III. Auditorium, Casa Italiana.
- IV. John Jay Meeting Room.
- V. McMillin Theatre.

THURSDAY AFTERNOON, 2:00
Report of Seminars
McMillin Theatre

Mr. Robert E. Simon, Presiding.

The chairman of each seminar will present the findings of his group.

THURSDAY EVENING, 8:00
General Meeting
McMillin Theatre

President David Allan Robertson, Presiding. Speakers: Rabbi Louis L. Mann, Dr. George Johnson, Dr. Fred J. Kelly.

The third general meeting will be an attempt at prognosis. What steps should be taken now?

BOARD OF DIRECTORS

The Board of Directors will meet at 2:00 P. M., Tuesday, May 3rd, at the Faculty Club of Columbia University.

TRANSPORTATION

The railroads will make a concession of one and one-half fare for a round trip to the Convention city and return. Certificates must be obtained from the ticket agent at the starting points and, in order to be valid for the reduced fares returning, they must be endorsed by an authorized agent of the Religious Education Association. The reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 100 members of the organization at the meeting, holding regularly issued certificates obtained from Ticket Agents at starting points.

HOTELS

A certain number of rooms are available in the Columbia University dormitories at a reasonable rate, and many hotels with varying price ranges are nearby or easily accessible to the Convention.

REGISTRATION FEE

There will be no registration fee to members of the Association in good standing. Non-members—registration fee will be \$2.00. Fee for one day's attendance \$1.00. One session, 50 cents.

RELIGIOUS EDUCATION

BANQUET

The banquet will be held Tuesday evening, May 3, at John Jay Hall, Columbia University, at \$1.25 a plate. Make your reservations now by writing The Religious Education Association Convention Committee, % Mr. Victor Ridder, 22 North William Street, New York City.

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RELIGIOUS EDUCATION

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Editorial Comment and News Notes

Beyond Toleration

TOLERATION is not enough," was the keynote of one address after another at the National Seminar of Catholics, Protestants and Jews, held in Washington, D. C., March 7-9. Toleration between groups of American citizens, the speakers claimed, is a denial of democracy and weakens the effort common to all three groups represented to build a New Jerusalem, not only in this "green and pleasant land," but the world over. As one speaker phrased it, the word "toleration" has been taken out of the dictionary of the inter-faith movement. Not "live and let live" but "live together" was stated as the American civic and religious ideal.

In the place of mere toleration the conference emphasized intellectual understanding of the bases of difference, appreciation of the extent of shared ideals and a common effort toward their realization. "Prejudice exists," said one of the speakers, "and it must be met." He went on to say that there were two methods of dealing with it; the direct, an attack on ignorance, misunderstanding, and a continuous and fearless exposure of the selfish and predatory interests that fatten on the creation and exploitation of latent prejudice and ignorance; and the indirect, working together for common objectives, even though the approach to those objectives may have to be different.

So far as the direct attack is concerned the conference made a worth-while contribution in laying bare the historical

backgrounds of religious animosity. Prof. Carleton J. H. Hayes, of Columbia, in a scholarly address showed that none of the three groups could escape from blame for intolerance and persecution and Prof. Evarts Greene exposed the fallacy of many of the claims that the colonies, or even the States of the infant republic, offered equality of opportunity to members of all religious faiths. While he gave an adequate meed of praise to Jefferson, John Adams, Madison, and Washington as pioneers of religious liberty, he showed how slowly and painfully general public opinion accepted their ideas and even yet such incidents as the present Macintosh case and the comparatively recent Oregon school law proves that complete religious liberty is not fully established. Over and over again it was demonstrated that much current prejudice is fanned to flame for individually selfish economic ends and the suggestion was made that, if the motivation of many preachers of prejudice were analyzed and exposed to public view, their influence would come to an end.

Two objectives for the indirect method were outlined by Father Francis J. Haas, the Director of the National Catholic School for Social Service, in Washington, as a joint attack on war and the chauvinistic nationalism which makes war possible, and on the immoralities of the present economic system, which result in injustice, suffering and lack of security for millions. All religious groups theoretically favor peace and economic justice

and security, but all have a long road to travel to make their principles effective in national and international life. If that road can be travelled together, prejudice and misunderstanding will in a large measure disappear through the knowledge that comes from comradeship in the face of a common enemy. As other speakers pointed out, this will not lead to an abandonment by any group of their religious beliefs or even of their traditions or customs, but rather a strengthened offensive as each will give not only its numbers but its own distinctive intellectual and spiritual strength. A higher wisdom than ours has ordained diversity, but it is for us to fashion out of that diversity an effective force. And in that effort prejudice and misunderstandings disappear. This is not theory; case after case was detailed to the conference to prove it.

Of the 475 registered members of the conference one-half were Protestants, and Catholics and Jews were represented in about equal numbers. Clergymen predominated, but there were a large number of laymen present; business men, teachers, editors, church officials, and social workers. Newton D. Baker, former Secretary of War, not only delivered a thought-provoking summary of the conference over a nation-wide radio hook-up at its close, but attended throughout two days and, as the Protestant chairman, made many contributions to the success of the conference. The address of Professor Hayes, the Catholic chairman, has already been noted, but both he and Roger W. Straus, the Jewish chairman, were present throughout, and to their untiring efforts much of the success of the seminar was due. It is significant that all three are laymen. Much credit should be given also to Everett R. Clinchy, the Director of the Seminar, who, in the words of Rabbi Morris Lazaron of Baltimore at the closing session, has proven "that he was neither a 'super-proselyter' as some claimed, or a 'traitor to Christianity,' but

simply and solely interested in substituting co-operation for conflict in all three groups."

An innovation of great interest to the members was the so-called "U-Table." On two of the evenings a group of experts, priests, Protestant ministers, rabbis, professors, and business men discussed together in the presence of the members difficulties between the groups and methods of overcoming them. Such questions as the Catholic attitude toward joint worship were satisfactorily explained to the Protestants and Jews and both Catholics and Protestants were told by the Jewish members how certain methods of telling the crucifixion story made for suffering by Jewish boys and girls. Prof. W. H. Kilpatrick, of Columbia, conducted the "U-Tables." In addition to the U-Tables, the conference consisted of the usual addresses, luncheons and fifteen small round-table groups which considered intimately and in detail various aspects of inter-group relationships. Much of the credit for the success of the mechanics of the conference was due to Benson Y. Landis, chairman of the research committee, which prepared the data in advance, and to members of the staffs of the Inquiry and of the Institute of Social and Religious Research.

The personnel of the Seminar reads like a "Who's Who" of the three religious groups. The only criticism of the personnel is that it did not adequately represent the more conservative wings of Protestantism and Judaism. This made it appear slightly unfair to the Catholic members, as it seemed as though they, for example, were the only group who would find difficulty in joint religious worship. It was brought out that the same difficulties would exist in orthodox Judaism and more conservative Protestantism. It may also be noted that left wing Protestantism was not adequately represented. The conference was told, however, that a very earnest effort had been made to

secure representation of all shades of opinion from all groups. As one of the speakers said, lines of division run horizontally as well as vertically and one of the unsolved problems before each group is to secure the cooperation of its own "isolationists" whether they be of the "right" or "left." Among the delegates were several Mormons.

One significant development of the conference was the statement made by Dr. Samuel McCrea Cavert regarding the threatening danger to the Jews of Germany through the possible triumph of Hitler Anti-Semitism in that country. He assured American Jewry of the sympathy of their Christian brethren and urged those groups with German affiliations to bring to their attention the attitude of American Christians.

It was evident during the Seminar that to secure more than toleration each group must first of all recognize that there are areas in which no co-operation is possible—"stone-walls" in the words of a U-table consultant. But in no case are these "stone-walls" so located that they may be obstructions to co-operative activity in a wide field of common action. Nevertheless their existence must be known and their location plotted if progress is to be made.

A second conclusion reached in many discussion groups was that we are as yet relatively ignorant of the methods which should be used to remove misunderstandings in local communities and among the rank and file of the people. Co-operative action is important, but a definite campaign of adult and child education is needed, the technique for which is still unknown and for the creation of which we must increasingly depend on the continuing efforts of the conference of Catholics, Jews and Protestants, especially in local communities.

The Seminar emphasized the desirability of establishing permanent or "standing conferences" in cities throughout the

nation. These round-table groups of Jews and Christians should be related to the National Conference, whose headquarters are at 289 Fourth Avenue, New York City.

The writer of this article had nothing to do with the planning of the conference, was on no committee, led no group, but was simply a Seminar member. While he came away with much valuable information as to the history, tradition and customs of his fellow-countrymen of different faiths, he feels and he thinks he reflects the common attitude of all the conference members, that it is his task not only to help remove prejudices which exist on every hand, but vastly more important than that, to seek out ways through which he may more effectively work together with what Michael Williams of the *Commonweal* calls "his separated brethren." After all, it is the indirect attack that will carry us all "beyond toleration." Nothing unites like a common enemy, and this conference demonstrated that with evil and greed, materialism, war and poverty, Protestantism, Catholicism, and Judaism were waging a battle to the death.—*Robert C. Dexter*

National Conference of Jews and Christians

GREAT was the educational value of the National Conference of Jews and Christians held in the city of Washington March 7, 8, and 9, 1932. The employment of both seminar and platform made room for give and take in small group discussions as well as opportunity for solidarity in mass meetings. In the seminars, even many of the leaders discovered their knowledge of other religious groups than their own was most elementary. The greatest naivety was exhibited on the part of the Protestants. Having caught the enthusiasm begotten in such meetings they were inclined to swing to extremes, give unwarranted sig-

nificance to the unifying power of the conference and seek in their oftentimes unwitting zeal compromises which prove both embarrassing and defeating. The very nature of the varieties of Protestant thinking and procedure made it difficult for them to realize that other groups with centuries of hard thinking, rich experience, and tested forms had values to conserve and which could be little if any affected by methods they so often employ.

Perhaps the greatest single contribution made in the Conference in the interest of good will, was made by the excellent historical papers in which it was clearly revealed that Catholics, Jews, and Protestants had all been persecutors at some time in their history. Many came to realize for the first time that their own group had been as culpable as those they condemned and thus they were led to feel "Well, my group is not so superior in all respects to the other groups after all."

Apart from the information imparted in such wholesale manner, another significant contribution came from the fact that speakers, catching the spirit of the meeting, in their enthusiasm go much further in their statement than they have ever done in practice. But having so committed themselves before a great company, they naturally make some effort to approximate the standard set up when making a great speech.

As in the conduct of any such conference there were discovered ways by which this one could have been improved, but considering the difficulties in building the set-up, the promoters may well feel gratified. The fact that so many members of the Catholic church, the Jewish synagogues, and of various Protestant denominations met in the interest of a better understanding had great educational value. It captured the imagination, aroused interest on a wide scale, and inspired hopes and fears.

One of the dangers confronting popular efforts of this kind is in throwing into

improper perspective the significance of the quiet studies being carried on by officials, who, to succeed at all, must avoid publicity. Ground work may have been in process for years even without being known by those in the popular movement, and yet if real progress is to be made it must come from the authorities finally responsible for the formulation of policies, principles, and programs. When the quite highly specialized efforts of officials can be properly supplemented by popular movements the maximum good may be expected.—*O. D. Foster*

Child Study Conference of 1932

THE Annual Conference of the Chicago Association for Child Study and Parent Education was held in the Crystal Room of the Hotel Sherman, Chicago, on Saturday, March 12. The main subject for discussion was "Developing Attitudes in Children." Well-known authorities such as Hugh Hartshorne of the Divinity School at Yale University, Harry Elmer Barnes, a recognized sociologist, and Glenn Frank, President of the University of Wisconsin, addressed the general meetings in the morning and afternoon, where the topic, "How Ethical Attitudes Can Be Developed" was linked with "Child Training for International Intelligence" and concluded with "The Conflict Between Scholarizing and Socializing the Student."

In addition to these more formal lectures, it has been the custom of the Association to have informal talks and discussion at Round Tables during the lunch hour.

Subjects of more specialized interest, relevant to the general topic of the day, were presented and a discussion by the lay and professional listeners was encouraged. Such subjects as "The Effect of Motion Pictures on the Social Attitudes of Children" had a universal appeal and much of statistical value was presented. The talks on pertinent subjects

such as "Training for Racial Bigotry," "Developing Vocational Attitudes," and "Creating Religious Attitudes in Children" were illuminating and important both to parents and teachers. If one general statement may be made about this year's Conference, it is that the audience will agree that the subject was of vital importance to every parent, teacher, social worker, and student in that it dealt with their particular contribution to the welfare of the coming generation in adjusting to the culture and civilization of today and (hopefully) of tomorrow.

The program for this year's Conference was a request program. Many parents had made the request that the Association devote an entire day to consider some of the common problems that parents are meeting in 1932 in their everyday existence, and how far, if at all, parents have a right to develop attitudes in their children toward these problems. Such a subject as "Attitudes" was too big for only a One Day Conference, so the Committee decided to limit it to those attitudes which are changing in this very year. Since each speaker was selected purely according to his interest and study in his particular field, it was evident that contradictory statements would be made, but the Association maintains an open platform and is anxious that all sides of controversial subjects shall be presented. Naturally the speakers could not exhaust their particular subjects, but it is hoped that the audience came away more fully aware of the imminent dangers of their own wrong attitudes and the encouraging belief that it is not too late to train themselves and, in turn, their children for correct attitudes. Every person in attendance (and there were several thousand) realized that the problems of our present day were the outgrowth of wrong attitudes between one race and another, one nation and another, one religion and another, or one person and another! Adults themselves had not learned the art of liv-

ing peacefully with each other but the child is still a hope for us. Until correct social attitudes are developed in the child, civilization cannot hope to progress.

This Conference marked the eighth year of growth of the Chicago Association. The date of its inception was 1925. It was then that a group of women who had been meeting informally for ten years to discuss and study their own children, combined with several other such groups in Chicago and founded the Association. Their object is "to extend the idea of child study and parent education and to coordinate the work of organized groups." Within a year, the growth in study groups and actual members of the Association was phenomenal. This, in itself proved that the need for parent education was a real one. The first Conference, which was held in 1926, acquainted the entire midwest with the work of the Association and every year since that time, several thousand persons have assembled to discuss and hear discussions of subjects vital to the normal development of the child.—Leah L. Blumberg

New Leadership for Federal Council's Committee on Marriage and the Home

DR. LELAND FOSTER WOOD, Professor of Christian Sociology in the Colgate-Rochester Divinity School, has been called to the secretaryship of the Committee on Marriage and the Home of the Federal Council of Churches, and has accepted the position, to take effect after the close of the present academic year.

The decision of the Administrative Committee of the Council to add a new member to its staff for full-time service in the field of Christian family life was based upon increasing requests from pastors for counsel and help. In view of the present economic depression and the reduced budget of the Council, it was not possible to take this step unless funds es-

pecially designated for this purpose could be secured. Fortunately, the necessary support has now been assured, partly by contributions from denominational boards, partly by the gifts of interested individuals.

All the members of the Federal Council's Committee on Marriage and the Home are highly gratified over Professor Wood's acceptance of the new post and look forward to a noteworthy leadership from him. He is a Baptist minister, ordained in 1911. He was a missionary to the Belgian Congo, 1911-20, and brings to all his work a true missionary spirit. He was Professor of Religious Education at Bucknell, 1923-25, and is still educational in his approach to all his work. In 1925, he came to Colgate-Rochester Divinity School. His doctor's thesis was a study of African family life. Still in his forties, he has come to hold an important place, not only in the Baptist denomination, but in interdenominational circles as well, as a mature student of the relation of the Christian Gospel to social life. He was Chairman for 1930-31 of the Church Conference of Social Work.

Doctor Wood will begin active work with the Federal Council on September first. His work in support of family life will be primarily educational. The churches are being asked to enlarge their activities as centers of organized friendship for youth. On the basis of this social life, it is advised that young people be given counsel in the selection of their life mates, and educational assistance in preparation for marriage and home-making. Pastors are being asked to set up definite safeguards around the marriages they perform and to prepare themselves for consultation service in problems of personal and family adjustment. Study courses are in preparation. The separated agencies of the various communions are being brought into contact and united effort.

The coming of Dr. Wood to direct the

work of the Committee will make possible a more rapid development of plans. Associated with him will be a larger staff of co-operating officials of the denominations affiliated with the Federal Council. Dr. Howard C. Robbins, Professor of Pastoral Theology in the General Theological Seminary, New York, is Chairman of the Committee. Dr. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service, and Miss Amelia Wyckoff, assistant, will continue to give much of their time to the Committee's work.

The Seventh Seminar in Mexico

THE Seventh Seminar in Mexico is scheduled to meet in Mexico City July 3-23.

The Seminar in Mexico is a "co-operative study of Mexican life and culture." Its membership is open to people who have an interest in international relations and who have a genuine desire to understand the Mexican people. The three weeks' program of the Seminar includes lectures, round table conferences, and field trips.

The lectures, given by authorities in Mexico, present various phases of Mexican life in the fields of education, art, international relations, economics, music, folk lore, sociology and government. Among the leaders who will lecture before the Seminar are Moises Saenz, Carlos Chavez, Ramon Beteta, Diego Rivera and Rafael Ramirez.

The round tables give small groups the opportunity to study and discuss some subject in their particular field of interest. The leaders and their subjects in this year's session include Judge Florence E. Allen on International Relations, Dr. Ernest Gruening on Economics, Count Rene d'Harnoncourt on Arts and Crafts, Dr. Charles W. Hackett on the History of Mexico, Miss Elizabeth Wallace on Latin American Literature. Of special interest this year will be the round table

on Archaeology led by Dr. Frans Blom. Among other subjects, this group will study the recent discoveries made at Monte Alban and at the close of the Seminar a trip will be made to Oaxaca to study the pyramids themselves.

Field trips will be made to Puebla, Oaxtepec, Xochimilco, Cuautla, Cuernavaca, and Taxco where members of the Seminar will be guests at the "casa" of the Committee. The object of these trips is to visualize the historical background, to see the schools at work and to understand the indigenous culture of Mexico.

Inquiries and applications should be addressed to Hubert C. Herring, Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.

Hartford Seminary Revises Curriculum

THE December, 1931, and January, 1932, Bulletin of the Hartford Seminary Foundation is devoted to a "Report of the Faculty of the Hartford Theological Seminary Concerning the Revision of the Curriculum."

A committee of the faculty was appointed in 1930 "for the purpose of studying the whole curricular and instructional situation and reporting any desirable changes." The changes thought desirable are set forth in detail in the Bulletin.

The reasons for the study are stated thus:

Education as a whole is in a state of flux, with many experiments and revisions being undertaken by all sorts of institutions. Certain leading universities and a number of colleges are inaugurating radical changes in their academic plans. Graduate schools are increasingly coming to realize that traditional offerings and inherited methods are open to serious criticism in view of concurrent developments in other departments of life.

Hartford Seminary has always sought to rank well in matters of scholarship . . . in company with other schools of its kind Hartford . . . is ready to venture forth among the leaders in the way of seeking improved technique for better fulfillment of its high task.

The changes recommended seem to include "mastery of subjects" instead of "mathematically calculated credit hours"; and "comprehensive examinations" together with a modification of thesis requirements; the appointment of faculty counselor for each student; and the adoption by the faculty, so far as practicable, of "the seminar, discussion and tutorial methods in the giving of their courses."

The Bulletin describing these changes is worthy of study. Of course, any valid judgment of the wisdom of all these attempts by colleges, universities, and seminaries to reconstruct their curricula will have to await the test of output. If the changes make more certain the vocational development of leaders for these times the efforts will be worthy.

Adult Education

A TIMELY booklet, "Unemployment," prepared for the American Library Association by Aaron Director, of the department of Industrial Relations of the University of Chicago, is characterized by Paul Douglas as "an extraordinarily concise description of the chief causes of unemployment and of the most promising methods for its reduction." In a brief compass it cuts to the heart of unemployment and analyzes the proposals for unemployment insurance. Mr. Douglas says, "A conspicuous service can be rendered not only by making this pamphlet available but also by stimulating those concerned with the unemployment situation, to read some of the books it recommends."

"Unemployment" is one of several pamphlets and lists issued by the American Library Association in an effort to make books and libraries play some part in bringing about an understanding or a solution of present economic problems. A discussion of six books is appended to the brief essay itself and a study outline is added for those who wish to give

more than passing attention to the subject. The booklet is one of the Reading with a Purpose series and is available at public libraries.

Counseling Students on the College Campus

THE FOUR articles on "Counseling Students on the College Campus," which appeared in the January, February and March, 1932, issues of *Religious Education* are now available in pamphlet form at twenty-five cents. The four articles in the pamphlet are: "The Scope of Counseling Programs in Col-

leges," by A. J. Brumbaugh; "Significant Counseling Relationships on the College Campus," by Earle E. Emme; "Principles in the Organization of College Counseling," by A. J. Brumbaugh and E. E. Emme; and "A Point Scale for Evaluating Personnel Work in Institutions of Higher Learning," by A. J. Brumbaugh and Lester C. Smith.

Although a single copy is priced at twenty-five cents, any number over ten may be purchased at fifteen cents a copy. Write to the Religious Education Association, 59 East Van Buren Street, Chicago, for the pamphlet.



DELEGATES to the R.E.A. Convention are invited to attend the May Festival of Drama sponsored by the Council of Religious Drama of the New York Federation of Churches, to be held May 2, 1932, at Riverside Church.

Program periods are allotted to discussion groups on children's dramatics, local church organization problems, and play directing. Two short one-act plays will be presented, in addition to the evening lecture. Unfortunately, we cannot give space to the complete and well-arranged program.

A special exhibit, open all day on the 10th floor of Riverside Church, will include books on worship and drama, lists of materials, suggested programs, pictures and outlines of study from local churches.

Reservations for dinner must be made two days in advance.

Educating for Citizenship*

EDWARD O. SISSON

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“HISTORY,” said H. G. Wells some years ago, “is becoming more and more a race between education and catastrophe.” But alas, the records of history would indicate that thus far education, and especially the education of the school, has been the tortoise of the race; nor does the Zenonian paradox bring relief, for catastrophe seems ever to have had the start. The Rugg Social Science Series, here under review, is a notable move to get education into the running in this fateful race.

We may note first the imposing dimensions and character of the enterprise. The “text” itself fills six large octavo volumes of over 600 pages each; I recall vividly the skinny booklet on “Civil Government in Kansas” which was my own allowance of social science in high school, not much if any bigger than the “Teacher’s Guide” to Volume I of the Rugg series; and its contents were as petty as its bulk. Beside the text volumes are these teacher’s guides and “Pupil’s Workbooks of Directed Study”; so that the text really comprises eighteen volumes in all, and this for the junior high school, three years in length. The whole makes a veritable library of matter and method; since of course wide collateral reading is listed throughout, it is clear that the minds of the learners will have a rich and varied diet of civic matter. The cost, listed just under two dollars a volume, will trouble some school officials and “tax-payers”; but every informed person knows that even so this cost is a mere fraction of the cost of schooling, and if the work shall better the quality of learning even a little it will be a great gain. Certainly the books are

“cheap” considering their bulk and fine making.

So much for mere size: far more significant is the tremendous experimental and co-operative work that has gone into the evolution of the final form of the series. Really it would seem that nothing to compare with it has been done in the field of education since the Society of Jesus, with long-continued energy and patience, worked out their famous *Ratio Studiorum*, beginning in the Sixteenth Century. “Hundreds of schools,” says the preface to Volume I, “have co-operated in the preparation of this course. . . . It has passed through three experimental editions—the first . . . mimeographed form, 1921-2; the second . . . printed books used in 1922-3 in more than 100 school systems; the third . . . completely reconstructed printed books used in more than 300 school systems, 1923-9.”

The technique of modern educational “research” has been used abundantly in the background of the task: “thirteen studies of what to teach of the problems of contemporary life . . . three scientific studies of grade placement of curriculum materials and of the development of pupil’s abilities . . . six studies of learning and of the organization of curriculum materials.” In candor I should add that after examining several of the most important of these studies I have to say that the author has happily escaped many damaging results which might have followed from a too religious observance of the “findings.” It is probably more to the point that “More than 50,000 tests taken by pupils have been returned to us for examination. The judgments of more than 1,000 teachers have been obtained concerning needed revisions. Many round table conferences have been held

*A review of the *Rugg Textbooks in the Social Studies, Six Volumes* (Chicago: Ginn & Company), and *Culture and Education in America* (New York: Harcourt, Brace & Company), both by Prof. Harold Rugg, Teachers College, Columbia University.

with small groups of teachers using the experimental editions" (Vol. I, p. viii). Even though this procedure is not quite so modern, having been used in substance by the creators of the *Ratio Studiorum*, it possesses a sound and wholesome potency.

There are six volumes of the text itself: but far more interesting and challenging than these is Professor Rugg's comprehensive exposition of the underlying theory of the course in his *Culture and Education in America*. This was written in the closest connection with the text series; the first draft, the preface tells us, in 1926, at the completion of the second experimental edition of the text: it was progressively recast in accord with the development of the text and "the constant accretion of understanding of the total problem." It is to be "a comprehensive description of our changing civilization for teachers and students in American schools; . . . a tentative outline of the chief concepts of American culture and of needed steps in educational reconstruction." This is, the author tells us, one of four books to carry his educational philosophy: the first two are still unpublished: *American Civilization and the School Curriculum*; and *The Psychology and Teaching of the Social Sciences*; the third is *The Child-Centered School* (1928); and the fourth, *Culture and Education in America*.

I must say that I consider this volume of theory, together with the school text, the most effective and promising attack yet made upon the problem of education for American life and citizenship; and the sum and substance of the whole is in *Culture and Education*; hence not only should this be read by all teachers who have anything to do with the social sciences, but by any man or woman, teacher or not, who cares deeply for his country and her future. The dedication is significant: "To a company of creative students of American Culture,—John Dewey, Charles Beard, Louis Sullivan, Alfred

Stieglitz, Randolph Bourne, Waldo Frank, Van Wyck Brooks, and Frederick Howe." The range of ideas and vision is not unworthy of this striking group. If the author does sometimes fall into certain pedagogical "eidöla," and even into traces of "pedaguese," these lapses are slight and infrequent and hardly mar the vigor and insight of the discussion as a whole. Although the whole project, theoretical volumes and text, is aimed primarily at the social sciences, a comprehensive doctrine of education is really involved; the book itself should appeal to teachers in every line.

First,—since we are dealing with the task of American education,—democracy is taken for granted and never belittled nor apologized for. No shallow talk of its failure, but clear recognition of its experimental status: the last sentence on the last page is, "Thus widens the Democratic Vista." This is not the only mention of the "Democratic Vista," and one rather wonders, since the author is evidently an admirer of Whitman, that the name of the ultra-American poet and prophet is not included in the dedicatory group. I recall well that my first attention was drawn by the title of one of the experimental pamphlets in 1923,—"America's March toward Democracy." It is cheering to note that Rugg has kept the faith through many days of defeatism, especially in the academic circles to which he belongs, and in 1931 still stands for democracy.

Certainly this confession of faith in democracy in and of itself might mean nothing: over against the defeatist group stands the group of Pollyannists who see nothing wrong in the existing order, economic, political, social; Rugg is as far from these as from defeatism: there is no Pollyannism in *Culture and Education*, and little in the volumes of the text,—and since Pollyannism is one of the major vices of the school, throughout the civilized world, we shall return to this theme later. Rugg's fundamental pro-

gram¹ proposes to "describe contemporary society honestly and intelligently"; this is what the school has never dared and seldom cared to do: *Culture and Education* abounds in courage and candor in this respect, and the school text goes, so it seems to me, further toward this great objective than any other similar work. Russia may well serve as acid test: it gets preliminary treatment in Vol. II of the text (pp. 399-408), and two whole chapters in Vol. VI: these passages would be medicinal reading for a majority of the American people.

To go on with the underlying theory: Chapter IV of *Culture and Education* is "The Lag of the School"; it is a fairly merciless but quite factual indictment: "Even at the beginning of our national life the pioneer guarded his school with meticulous care from the taint of the affairs of practical life. He was content to have the children 'know God.' . . . Ignorant of the task of producing an informed and tolerant citizenry, . . . the public school slept on—potentially a cultural giant, actually a small and impotent institution, bound by fear and mesmerized by the halo of the glorious past. Chief contestant in the 'race between education and catastrophe,' it remained the bewildered thrall of *The Idylls of the King*, the forty-seven irregular verbs, the conservation of energy, and the binomial theorem" (pp. 59ff). Follows a bill of particulars covering the leading branches of school learning (or rather teaching), "English," mathematics, natural science, social science; all have sinned and fallen short of the glory of a true education for the United States of America in a modern world. Nobody who knows the schools can deny the substantial justice of the indictment; to most of the really informed it will seem moderate.

All this is due for radical change and a bold advance. "The current American scene makes it evident that the school,

especially thru the curriculum, must assume prophetic leadership" (p. 71). Perhaps these words may sound tame and ordinary: in fact they announce a revolution, for the school has always been the *ancilla*,—female servant,—of Church and State; the proudest school system of history, that of the German Empire in its glory, whatever freedom it may have enjoyed, was in the last appeal the submissive handmaiden of government; and today the Soviet powers seem to be running true to political type in this one item at least. This book visions "a school-centered community! A society in which home, government, industries, trade, farms, organizations, all the social agencies, will perceive their educational as well as their maintenance functions" (p. 288). And so "The Director of Education and his Advisory Board . . . would constitute a planning, thinking body, and only incidentally an administrative, legislative body" (pp. 289-290).

All this is in sharp contrast with the prevailing American system in which, even more than in European systems, all final authority invests in lay boards of control, municipal school boards, boards of regents or trustees of colleges and universities. These boards have the power of life and death over both the work and the workers in the schools; as a plain matter of fact the members of these boards are mostly uninformed, and to a lamentable extent, unintelligent concerning the momentous operations over which they wield almost autocratic power. That they are in the great majority honest, sincere, devoted to the welfare of the schools and the children, mitigates but does not cure the danger. How potent the spell over the country in general in favor of this lay control was evidenced vividly some years ago when the "Great Commoner," appearing as counsel in court in behalf of an ignorant and fanatical school law, summed up with the dictum, "The hand that signs the pay-check

1. *Culture and Education in America*, pp. 246-8.

determines the curriculum";—how large a proportion of public opinion endorsed the view cannot be even conjectured; but it was too large for educational health.

Striking in the extreme are Parts III and IV of the book: the former treats "The Philosophy of the American Mind"; basically this is pragmatism, or rather instrumentalism, but with sharp variant stress upon the individual and the esthetic phase of life, both of which the author holds fail of their due at the hands of the pragmatists and even of Dewey himself: after an extended exposition of the pragmatic philosophy, he asks: "And yet, is it adequate? . . . With all of its intellectual brilliance this statement lacks something essential. What is it? A dynamic propulsive power! . . . Should not a philosophy dynamize as well as explain? Should it not propel as well as orient and guide? . . . Steadily the discovery has been made that there are other attitudes and other modes of response than that of the 'experimental method of inquiry'; there are other sources of understanding . . . than that of the scientist. There is the artist and his characteristic 'way of knowing.' There is contemplation, appreciative awareness, as well as problem-solving. There is *feeling-import* as well as *idea*. . . . And so, to make an adequate critique of the pragmatic theory of life, we turn to the concepts of the artist" (pp. 141-2). This is Part IV, "American Culture and the Artist."

Whatever may be the justice of Rugg's criticism of the life-philosophy of pragmatism, a question which lies beyond the scope of this review, his discussion of "American Culture and the Artist" draws upon neglected resources of the richest nature. Emerson and Walt Whitman lead off, and whoever reads this portion must realize how much "pedagogy" has lost by its ignoring if not ignorance of these intensely American prophets. "Note how these concepts of the overview man," says Rugg, "supplement those of the scientist . . . Syn-

thesis, Integration, co-ordinate with Analysis . . . Man Thinking as well as the steps of problem-solving . . . Man Feeling as well as the scientific study of emotion . . . Man and Society each viewed as an organism" (p. 163).

Next comes one of Rugg's own personal prophets, Louis Henry Sullivan, architect but also philosopher, and his book, *The Autobiography of an Idea*, from which Rugg quotes much. It is not surprising, perhaps, that the "education" of the present reviewer failed to introduce him to Sullivan; but the chapter is rich in meaning for the problem of American education. "Thus Sullivan had dreamed of Man and Democracy and evolved his theory of their power thru the increasing self-awareness of the multitudes. . . . 'This is not an American civilization (says Sullivan), it is the rotteness of Gomorrah. This is not Democracy—it is savagery. It shows the glutton hunt for the Dollar, with no thought for aught else under the sun or over the earth. . . . Such structures are profoundly anti-social. . . . I will show you also the kind of architecture our 'cultured' people believe in—and why do they believe in it—because they do not believe in themselves'" (pp. 174-5).

Many other witnesses are summoned from the artistic life of the nation, as well as from other lands. The theme is summed up in the last paragraph: ". . . The most significant single outcome from the study of the concepts of the creative artist in the affirmations of Emerson and Whitman, of Sullivan and Cézanne, of the whole creative army of today, has been the cumulative confirmation of one hypothesis: *there are other modes of human response than that of the experimental method of knowing*" (p. 211). One no longer wonders that this educator, even though living in the very midst of *fin-de-siècle* scientific pedagogy, has escaped the gravest illusions of statistical determinations.

Part V, "The New Social Philosophy

and the School," and Part VI, "Social Reconstruction thru Educational Reconstruction," apply the united forces of the "experimental method of knowing" and the spirit of the creative artist to the problem of American education, and set forth the whole theory of the school version of the social sciences. To that version we now turn for brief further notice.

First some notes from the *Teacher's Guide* to Vol. I,—*An Introduction to American Civilization*. (The "guides" to the other volumes are not at my disposal.) Here are first ten governing principles, of which we shall discuss only two. The first of these, "The pupil learns only by active assimilation," (one wishes it were "active participation") "lies at the basis of all the others." As we read in *Culture and Education* (p. 326), "The new school organizes itself around the child's intention to learn; the old school organized itself around the teacher's intention to teach him." The second principle follows naturally: "The situations of the school must be real and dramatic." How much nearer to actual schools is Mr. Dooley's choice irony: "It doesn't matter, Hinessey, phwat the boys study, just so they haate it." Yet in the early dawn of "modern pedagogy," the very father of method, Herbart, declared "The cardinal sin of instruction is to be dull." Sad to think that "Herbartianism" has probably been the very apotheosis of dullness!

The rest must be "read by title": 3) Learning proceeds thru the gradual accumulation of experience; 4) Every avenue of learning should be employed; 5) Maximum growth in understanding; 6) Systematic and economical practice of the skills; 7) Learnings develop simultaneously; 8) The intensive study of a few things; 9) Attention centered upon one thing at a time; 10) Courses should be organized upon "understanding units." The remainder of the guide refers explicitly to the matter in Vol. I, and may receive further com-

ment in connection with the consideration of the text.

We now come to what the pupil holds in his hands: the text, in its six generous volumes; and the workbook for each volume. As a whole this body of material must be awarded credit for a vigorous and sincere drive to realize the great objective announced in *Culture and Education*,—"to describe contemporary society honestly and intelligently." The courage and candor which rule in *Culture and Education* are present in large measure in the school material. We have already referred to the striking and extended treatment of Soviet Russia; it is worth reading for itself and as a measure of the sincerity of the work. Quite as bold is the presentation of certain economic data in our own body politic: perhaps the best single example is the discussion beginning on p. 600 of Vol. III, entitled: "Are all Americans sharing in this rising standard of living?" Here are ample and authoritative statistics of national wealth and income; everyone who has looked into these facts knows what must appear,—that with all our boasted prosperity many millions, probably the great majority, of the people of the United States, receive less than enough to provide a decent subsistence judged by the "living wage" estimated by the government experts, "A minimum of \$2,000 is needed, and \$3,600 would be available—if the income of the American people were divided equally among them" (p. 602).

The account given of colonial America is also refreshingly frank. The illusion of colonial democracy is inevitably dispelled; "Thus," we read on p. 53 of Vol. IV, "a tiny group of wealthy men passed the laws and ran the government" (1660-1760). The undemocratic procedure in the adoption of the Constitution gets fair utterance: "In Pennsylvania questionable tactics were employed to get the Constitution ratified quickly. . . . In Virginia the discussion was most bitter. Patrick Henry and

Richard Henry Lee made brilliant speeches setting forth the grave dangers in so centralizing the control of the government. . . . In only one state—Rhode Island—were the people themselves permitted to vote directly upon the Constitution. . . . The popular vote was overwhelmingly *against* accepting the Constitution: 232 for and 2,708 against . . ." (Vol. IV, pp. 143f). Even the strongly conservative tendency of the great document comes to light: "The Fathers of the Constitution feared 'too much democracy.' They were afraid of what they regarded as the ignorance and rashness of the lower classes" (p. 137).

But even the most timid souls should not shrink from this wholesome candor: there is no lack of enthusiastic recognition of the virtues of the national situation; indeed one feels that in spots here and there the work falls into the perilous fallacy of optimism, rampant in school instruction and popular politics. "Practically all of (the American people)," we read in Vol. I, p. 10, "are moderately healthy. Nearly all have enough to eat, a place to sleep, and fairly good clothing to wear. . . . Practically all of them can find work by which to earn a living . . . all have some leisure for recreation." There has been too much of such comfortable talk, in and out of schools. Happily the six volumes carry ample correction in solid, statistical form.

Without abating any praise thus far given, we note a warning and a weakness. The warning is against the very *mass* of the proffered material: six large volumes, six workbooks, and a wealth of collateral reading. True, this is in and of itself a virtue: but, like most virtues, it carries danger with it, in that it tends to choke out that very "active assimilation" (and again we prefer "participation") which is the first principle of the method. Can the wise and sound counsels of *Culture and Education* and the guide-books avail against the ceaseless pressure of the material? This is too long

an argument for the present occasion.

The weakness is also chargeable to the encyclopedic proportions of the text: there are many, we think too many, imperfections: omissions of vital items, loose and misleading statements, actual errors. ". . . North Temperate Zone: . . . never very hot or very cold for long" (I:34); how will children in the Imperial Valley, or the Sacramento Valley, or in Havre, Montana, or almost anywhere in the corn or cotton belt, digest this? "As late as 1870 people were still moving and settling new homes westward" (I:244): yes, and have not yet quite stopped, 52 years later.

"There is very little land in the United States that cannot be used for some kind of agriculture" (I:46): offhand I suspect that not a state in or west of the Rocky Mountain region has anything like half its land area susceptible of any kind of agriculture; *arable* land, according to federal statistics, is a shade over one-fifth of the total area of the country. The explanation of *corporations* (I:526) is silent on one of the most vital features,—*limited liability*,—so important that in England and Germany at least "*limited liability*" is the key word in the name of corporation. Might not competent experts be called in to check on these technical matters of fact and theory?

I am happy to recall an excellence to close with: one of the crowning absurdities of our traditional schooling is its failure to enlighten the learner concerning the *law* under which he must live: he is ceaselessly exhorted to be "law-abiding," but not a glimmer does he get of the law by which he is to abide. In the Rugg series at least a definite move is made to correct this stupid omission; two whole chapters of Vol. V deal with the topic,—Chapter XII, Introducing the study of law, Chapter XIII, Some problems of law-enforcement and crime. Further, Chapter XVIII, Liberty in the American Democracy, supplements the treatment in the field of civil rights.

How Shall "We Moderns" Teach Our Children Religion?

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CEREMONY and pageantry are just as delightful to little children of to-day as they have always been. Rites and customs are built upon the principle of imitating life, mimicking reality, cultivating symbolic play; they have drama, color, action, light and charm. Hence, they have perennial appeal to the juvenile mind. Wordsworth deplored the fact that "the world is too much with us," and ended his sonnet, saying:

.... Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less for-
lorn;

Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

In short, were our spirits attuned to the universe of nature, we might have the vision vouchsafed to the ancients immersed in their poems and myths. By the same token, were we capable of appreciating the inwardness of religion, we might likewise have the ethical vision "without which the people perish." It behoves us, therefore, to endeavor to rediscover many of the values we have discarded under the impulse of what we choose to call "the modern temper." We might remember that "the child is father to the man" and that his interests are little different from those of his elders. The overweening development of college fraternities and sororities, the growth of fraternal orders, lodges and lunch-clubs, the intricacies of organized college cheering ought to give us pause regarding the place of ceremonies in our present-day culture. Our boys and girls in the football stands imitate with ludicrous sounds a frog, a bear, a tiger, a lion; their bands, adorned in multicolored hues, parade the fields sending forth to

the heavens the melodies of the university hymns in their secret societies, they devise mumbo-jumbo passwords and rituals which baffle the reason and fascinate the curiosity. The adult fraternal orders do the same, whether they be lunch-clubs with their brief but effective liturgy; or the evening fraternal groups with their ancient and honorable mummery; or their drill-teams in regalia patterned after exotic and distant models. Perhaps these activities are a form of "adult infantilism," but they are among the most vital and real forces in the life of large groups of our young people and their parents.

Liberals today, however, chiefly outside the pale of organized religion, set little store by the ceremonies of the traditional faiths; they find next to no place for the legends, folk-tales and histories of the classic religious personalities and communities. They pride themselves on being rationalistic rather than mystical; scientific rather than poetic. A. S. Hutchinson in *This Freedom* portrays a governess, Miss Prescott by name, who scorns the stories which the race seems to have pronounced helpful in the training of children—among them "The Swiss Family Robinson" and the Bible narratives—for the magazine factory-made literature of the moment. The latter is logical and literally true, but its effect upon the children is destructive of an imaginative, poetic element in their nature, the absence of which works harmfully upon their psychic and spiritual growth. The attitude of the contemporary child, influenced by agnostic and anti-traditionalist parents, is expressed in the remark of a little pupil, unconsciously made, but subconsciously intended, namely: "Science is material; religion is immaterial."

Modern parents of the "middle generation" (which religiously speaking is a "lost generation") ought not make the mistake of cheating their children of the literary heritage to which they are rightfully entitled! The chief collections of the myths of mankind—the Greek, the Hebrew, the Indian, the Norse, the Teutonic and others—belong to the child and should be taught him appreciatively, whatever the anti-rationalistic features they possess. Religion is largely linked to family, group, race, and people; each unit has the right and duty to convey to its own members the unique and special literary treasures dear to it throughout the ages. Ours is an impious generation which has renounced all the alleged taboos of religion and has adopted a taboo against religion. In this mood, it has turned its back upon the Bible. It may not be sufficient merely to teach the Bible as literature, but many religionists would be contented if it were mastered at least in this spirit. No adult can appreciate Robert Nathan's *Jonah* who has not read the biblical document which underlies it; no one can gain the full value of Shaw's *Back to Methusaleh* who does not know the Book of Genesis as folklore, if nothing more.

What gain, it may be asked, can come from a mere academic and literary acquaintanceship with the Bible? Is it not to be regarded as a sourcebook of theology and ethics? Even to the devout religionist of liberal tendencies today, the Bible can be viewed as one of the great historical records, from which moral and religious teachings can be drawn, according to their ability to meet the canons of good judgment. Parents who understand the Bible themselves can help to teach it with discrimination to their children. Very soon, if they are wise, they can aid the children to distinguish between the true and the false, the actual and the mythological, the historical and the legendary. They must not be surprised, however, if their little ones persist in hugging illusion

rather than truth to their bosoms. A literalist parent once imparted the information that Santa Claus was a make-believe person; the new knowledge failed, however, to make an impression, and the children continued to act as if Santa Claus functioned in strict accordance with accepted narratives. The distinction between the real and the unreal is often-times blurred in the child's mind. Once a parent read from the newspaper an account of the grounding in a storm of a steamer on which his children had traveled. The story was very vivid and dramatic. When the father had completed the narration, his four-year-old boy asked: "Is it true or just made-up?"

There will always be time in this scientific epoch for children to come into sharp contact with bald facts. Skepticism is the rule rather than the exception with parents as well as children in these days. Palpably false "miracle-stories" should be classified as "make-believe," but parents should seek to elicit the true intention of the narrators of tales which oftentimes serve as homilies. For example, the Book of Jonah is not a glorified fish-story but what the ancient Jews called a "Midrash" teaching the omnipresence and compassion of God. Long before young people take a course in Philosophy 1A in college, they have learned the problems involved in the debate on Creation and Evolution. Parents should know that the early chapters of Genesis are a magnificent epic poem rather than a transcript from a geological and biological textbook. Nothing should be done which would implant in children's minds a negative attitude toward the Prophets, the Psalms, and other enduring portions of Scriptures. The contemptuous, arrogant manner which many "moderns" adopt toward the Bible and organized religion oftentimes has its roots in the arid literalist attitude of parents who leaned backward in their endeavor to avoid "miracle-stories." A little common-sense in imparting the Bible stories will help bridge

the gap from the age when illusion, fairy-tale, and legend are priceless possessions of the child, to the age when he desires careful, analytical methods in approaching problems which his thinking and reading present.

The "God Idea" is puzzling and embarrassing to many modern parents because they, for the most part, have been brought up in a period of skepticism. The parents of the young matrons and husbands of 1931 knew as their intellectual scene the preachments of Huxley, Ingersoll, and Haeckel. Today the scientific humanism, typified, let us say, by the best essays in a recent volume, *Living Philosophies*, dominates the "Zeitgeist." But parents should not forget that children are vigorous and direct little theologians. Children will pick up religious ideas somewhere, perhaps from their nurse or teachers, their playmates, their conversation with elders, or even out of the very atmosphere. Once a little girl asked her mother: "Mother, do you know anything about God?"

The mother, who had been reared in an agnostic home, was taken aback, but replied: "Yes, I know a little."

"Well," countered her little daughter, "if you ever want to know any more, you just come to me!"

This tale might be matched by the story of the little girl who was heard singing as she skipped out in the play-yard: "I know all about God, but Mother doesn't know I know."

For a time children will be religiously inclined despite their indifferent, hostile, or doubting parents. A lad once asked his mother: "Do you believe in God?" The young matron said: "No, I don't, but your father does. Go to him!" Such an atmosphere cannot be productive of a healthy or unified spiritual outlook. Children wish to believe that their parents have faith, for it gives them a sense of additional stability in a world that is not yet—and may never be—entirely friendly. A three-year-old boy was

once seen to shake his fist at the sky during a thunderstorm, and say: "You great big God up there, you stop that!" On another occasion his older brother made decisive inquiries about God; his father, whose reading on the subject was extensive, took his son aside, and sought to explain to him that God was a Universal Spirit, a Creator, and a Friend. How much of his instruction the little wide-eyed lad absorbed, the father does not know to this day, but he appreciates that our mastery of religious wisdom is a process rather than an accomplished fact.

Children ought to be taught the concrete rather than the abstract. In the modern teaching of law, the "case method" is successfully followed. We should adopt it for the religious training of our progeny. We must teach them stories, episodes, experiences, hero-tales, poems, dramas, myths, parables, history, and the whole gamut of knowledge which they should inherit; out of these, the general philosophical principles will emerge. We should not seek to make them dogmatic, but we should not make them into blatant little stone-throwers, regarding with contempt religion and its institutions. Their school and college education will give their critical faculties sufficient nourishment; during their developing years, we should give them the classical information, through the Scriptures of our own special group, and through the best teachings of all religions, culled and adapted, according to their own individual needs. In later years, when they grow to definite independence, they can choose to follow Jeans, John Haynes Holmes, Stephen Wise, Charles Francis Potter, Felix Adler, Fosdick, Manning, Aimee Semple MacPherson, or any other, or no religious leader, in line with the promptings of their own natures.

Members of family or racial religious groups ought to endeavor to teach their children a sense of loyalty to their group legacy. Many parents hesitate to inform their children that there are different

viewpoints in religion, lest they come to divide themselves sharply from their fellows. But the wise parent, in addition to describing the distinctions in churches, sects, communities, races and nations, seeks to cultivate a sense of peerage, mutuality, good will, and brotherhood. It is useless to shield our youngsters from realities they are certain to encounter. They must, however, acquire a fair play in dealing with the situation. Once a little girl "listened in" to the broadcasting of a football game; she heard that "this side advanced the ball," "this side was penalized" and the like. On their way home the family passed a church, and in response to his daughter's inquiry, the father explained that it was a Catholic church, but that they did not attend it because they were Protestants. A few moments later, the little girl, who had pondered the matter, asked: "Daddy, what side did you say we were on?" Life may not be a game, but if differences in religions could be treated with the sportsmanship of differences in athletic teams, there would be less hardship and antagonism in society.

Should "modern" parents be expected to teach their children the practice of formal prayers? This is a subject which can be left to each individual family, but it may be said that the more encouragement is given to social prayer, if not individual, the finer the influence upon the children's nature. Social prayer is possible as "family prayer," that is to say, grace before meals or after it; or as group prayer in the religious school or the children's services in the church or synagogue. A little boy was accustomed to glance at the Lord's Prayer before retiring, point to it hastily with his thumb and say: "Them's my sentiments," and jump into bed. Another lad who had witnessed a football game amazed his mother by shouting:

God bless papa, God bless mama,
God bless sister, boom, rah-rah!

Another little boy adopted this prayer as

a fulfillment of his impulse toward worship:

Eeny, meeney, miney moe,
Catch a fellow by the toe,
If I should die before I wake,
I pray the Lord my soul to take.

Parents should do all in their power to co-operate with the religious school as an auxiliary to the home, the public school, and the community in the education of their children. The religious schools of today have been greatly improved over those of the past, and keep pace with the best secular schools in their faculty personnel, their teaching methods, their curriculum, textbooks, and policies of administration. Too many young parents have come to regard religious training in the Sunday school as superfluous and unessential; they allow everything to interfere with their children's attendance there. But the habituation of boys and girls to regularity in the matter of religious school attendance and instruction is an important factor in quiet disciplining and character development. The mood of reverence deserves to be cultivated among our free-running children of today; moreover, the material they learn at the religious school can only serve to deepen their knowledge, their spiritual qualities, and their ethical outlook. It is told that a little girl, brought up under the new pedagogical dispensation, remarked: "Mother, isn't there something I can do that you want me to do; must I always do only what I want to do?" It is told, again, that in a "progressive school" a crowd of youngsters rushing to the blackboard almost knocked down a visitor. One of the pupils said courteously: "Oh, please excuse me"; whereupon the teacher is reported to have crossed the room, saying to the visitor: "Oh, don't listen to him; he's only been here a week." If the advanced schools are forgetting chivalry and gentleness, perhaps the religious schools will remember these virtues.

It is through religious ceremonies in

the home, however, that the most important influence can be exerted in the development of children's personality. The late Gustav Gottheil, one of the leading liberal rabbis of his time, remarked in 1896:

Religion will not come to our aid the moment we call for her; she must be loved and cherished at all times if she is to prove our true friend in need. Much of the present indifference of our young people is directly traceable to the absence of all religious observances in their homes. Piety is the fruit of religious customs.

There is little danger today that piety be overdone, but much danger that it be underdone. Religion ought to appeal to parents today as a factor in giving tranquillity and poise to their children. For example, the custom in many Protestant households of "family prayer" before or after partaking of the meal, as we have said, should be encouraged. For a moment there is silence, and a hush of solemnity and peace. In many contemporary homes this quiet is a blessing in itself, whatever the cost involved in securing it. It is inevitable that a family of vital and independent spirits should be engaged in the usual clash of wills and the occasional turmoil associated therewith. Moreover, many homes today are not confined to the four walls of an apartment or a house, but move down the highway on the wheels of an automobile, or are transferred to the corner restaurant or motion picture theatre. Whatever can sanctify the home as a central factor in the soul of the children is to be welcomed.

The Christian faith has the folk-customs associated with Christmas and Easter, but under the stress of modern commercialism and paganism they have lost most of their religious significance, and have become merely festivals of entertainment apart from their spiritual content. The Christmas tree and Easter egg have little to do with inculcating the "Christian consciousness" and have been divested of their ethical import. It is a far cry from the gift-orgy of Christmas

to the ideals of St. Francis of Assisi; from the bunnies of Easter to the concept of human sorrow and courage. Therefore, Christian groups should endeavor to devise or expand certain ceremonies distinctly affiliated with the moral and religious principles of their cult. They should not hesitate to imitate the rites of other faiths, adapted to their own special needs and traditions.

The Jewish religion is rich in these very home and community ceremonies of spiritual significance. Young parents of liberal tendencies are rediscovering these customs and introducing them into their homes. The degree and intensity of observance, whether in accordance with the reform, conservative, or orthodox viewpoint, depends upon the personal inclinations of the individual parents. But there is a minimum of ceremonialism which the new generation of parents is finding helpful for artistic, dramatic, and character ends. Among these, the *Kiddush* or the sanctification of food and drink on Friday evening, the Sabbath Eve, takes first rank. The mother lights the two candles and recites a brief benediction; the father blesses the fruit of the grape and the bread; there are songs, and the ceremony is concluded with the paternal blessing and the parental kiss. It is all very simple, lovely, and appealing. It contains the ingredients of a little pageant, and has reasonableness, light, food, song, cheer, and spirituality. To be successful, however, in the conduct of this home ceremony, parents must understand and perform it with sincerity, joy, and inwardness. They cannot expect to communicate reverence to their children if they themselves lack it.

Little children delight in this weekly rite. Their eyes glow at the sight of the lights, the excitement and pleasure of the event rarely diminish. In one home, when the parents were delayed in coming to the table, the little boys assembled and began to sing the Sabbath hymn as a signal to them. In another, the children can

hardly await the advent of the Sabbath, and when Monday arrives, they begin to ask when the Sabbath will be at hand. Once when the parents were prevented from officiating at the sanctification service, the youngsters regarded it as nothing short of a catastrophe. Even though the children may not appreciate the exact meaning of the words, they catch the mood of the ceremony, and cherish it with earnestness and joy.

At the Festival of Tabernacles, the building of the Booth, symbolic of the Booths in the Wilderness, becomes far more significant than the secular feast of Thanksgiving. A mother who had told her little boys of the adornment of the Tabernacle, found them drawing their wagons with blocks, singing: "Mine is full of boughs," and "mine is full of fruits." At the Festival of the Macca-bees, the eight-branched candlestick is lit, one light for each night; the "Rock of Ages" according to the ancient melody and words, is sung, and wise parents, who remember their own childhood, have embellished the ceremony with a Maccabean March in which the whole family parades through the house singing the hymn. At *Purim* time, when the redemption of the people from the tyrant through Queen Esther's intervention is celebrated, the three-cornered cakes are eaten; costumes are fashioned for the masquerade at the religious school, and gifts are sent to the poor. At Passover, the *Seder* or home service is celebrated; the father recites the historic account of the liberation of the Israelites from Egypt; the youngest son asks the questions which the father answers in his explanations; there are songs, madrigals, chants, and other whimsies calculated to appeal to the little ones. The venerable rabbis wrote of the biblical injunctions: "And thou shalt teach them diligently unto thy children," and proved themselves not merely scholars and sages, but admirable child psychologists as well.

These and other ceremonies in the Jewish household indicate the effective

manner in which religion can be made a source of happiness and joy to the children. The values resident therein are obvious. They build up a sense of history and tradition; they link religion with life; they impart an appreciation of higher ethical powers in the universe; they link the child intelligently to a Supreme Spirit. Work, food, drink are hallowed; law is taught with respect; character excellencies are heightened. Best of all the children come to associate these ceremonies with their parents, thereby creating a deposit of benign recollections which the years cannot destroy. When mature men and women witness the lighting of the Sabbath lights or hear the Passover *Haggadah* read, their minds turn back to childhood scenes with tenderness and love. It will benefit modern parents to imagine, at least, that their children think of them as priests and priestesses of the home. Parents who take sacred words upon their lips cannot be the worse for it.

How long this reverential mood toward ceremonies lasts in children depends upon the combination of particular circumstances in each instance. When youngsters are grown, they may depart from them, but when they settle down to the responsibilities of living and find themselves confronted with the tasks of instructing their own children, they may rediscover the customs in their homes as did their parents before them. Though they may become agnostic in theology in their adolescence and maturity, nothing can rob them of the impression the home ceremonies have made upon their consciousness in relationship to their cherished parents.

In what manner, then, shall "we moderns" teach our children religion? First of all, let us recognize the native curiosity and interest our boys and girls bear concerning God, prayer, immortality, and the cardinal issues of faith. Second, let us endeavor to cultivate our own understanding of the value of folk-tales, leg-

ends, hero-stories, and parables, so that we may convey them with discrimination and appreciation to our children. Third, let us co-operate with the religious schools in their endeavor to be an auxiliary to the home, the secular school and the community in the upbuilding of the child's nature and character. Fourth, let

us make every effort to introduce home ceremonies, so that their beauty, sweetness, and charm may enter into the life of our family. Perhaps in this way the "acids of modernity" may not function so utterly that they destroy every vestige of the good, the beautiful, and the true.



BUT is there a future life for man, the individual? From the point of view of love it is desirable, even imperative. Apart from all the values which the person of intelligent good will can produce in things and persons which can survive his death, there are the values of his own personality and character, values of the highest sort and values which cannot be conserved unless he, the individual, can continue to be after the death of his body. No one has ever been able to prove that such individual immortality is not a fact.—Douglas Clyde Macintosh, "A Conversation About God," *Christian Century*, March 30, 1932.

The Experimental Method in Child Study

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EXPERIMENTAL techniques, so fruitful in the study of adult man, have in the past few years increasingly invaded the realm of child development. The more children are approached as fit objects of scientific inquiry (let us say as stars, rocks, trees and animals are approached), the greater is the necessity for utilizing methods which iron out the tremendous individual differences everywhere encountered. The concept of *the whole child* is useful to the parent, the teacher, and the clinician, but it proves to be a millstone about the neck of the exact scientist. Similarly sentimental approaches to the child may yield rewards—but not to the scientist. His methods call for certain safeguards the bare enumeration of which will serve to show why experiment is “coming into its own” in child study.

First of all, the scientist demands measurements. Units which can be defined in the general and determined in the particular constitute the brick and mortar of the technical structure. Thus the ingestion of X units of a mineral on the part of an infant over Y time may yield a change of Z units of growth. Given a reasonable control over the immediate nutritional pasts of a group of infants, together with exact measurements of food intake and physical growth during a specific period, and the stage is set for experimentally controlled determinations. What the scientist does is then a matter of what his interests may be. Does he suspect that a larger ration of the mineral will increase growth and improve its quality? If so, he should be able to determine this—with some ease for white rats, and without too great difficulty for humans. Of course the search for adequate

measurements in such things as mental growth, behavior, and personality has not been nearly so successful; but within limits one can use experimentally about every test, scale, or rating that has any real claim to validity. An experiment, in short, is a way of doing something, while measurements mark the path of change taken by the variables being studied. Since the whole process is essentially a description, a finding out of the *how* in abstract terms, it follows that measurements (being precise and mathematical) have a secondary value and fruitfulness arising out of their own interrelations. They have a validity subject to internal criteria within the field of mathematics.

Secondly, the scientist seeks to control his variables. This is often mistakenly taken to mean that he controls all variables during the course of his experiment. Unfortunately no such thing is possible, even in the physical sciences. The physicist may approach closely the gravitation constant g in a carefully planned apparatus study, but he will never reach it (except by chance), for he cannot control friction. He gets closer and closer—to what? To a value worked out independently in mathematics! In child development there has been almost none of this direct and potent assistance from a mathematical overlord and of course that is true for the whole range of human science. The nearest theoretical control thus far obtained comes through the utilization of statistical methods. Such methods have indeed proved a godsend. Without them we should today be practically helpless in setting up and carrying out a simple experimental study. Further mathematical assistance may be expected

through the recent work of the psychophysicists. It appears that Thurstone, Spearman, and others are sharpening tools which should have more general use in problems involving human variation. But even today enough is known to permit statistical controls at the beginning and end of a period of experimentation; to enable the worker to discover what changes took place, in what direction and amount and under what conditions. The old stumbling blocks of sampling and of accurate estimation of the reliability of an obtained difference have been removed by statistical means.

In child development, as in other branches of study, it is essential that an experiment be approximately reproducible. This can be done. One can match samplings, equate conditions and events and watch for the similarity (or dissimilarity) of results. However it should be frankly admitted that this has rarely been accomplished in child study. Too many workers are intent on beginning all over again. The field, as a science, is so new that the temptation is continually to spade up new ground. Fortunately the "free land" is running out, and in the near future it will be distinctly bad manners and, more important, a waste of time to undertake new studies without a keen sense of what has been done and of whether or not certain crucial experiments should be repeated. Conscious repetition, perhaps with certain modifications, is a totally different thing from blind overlapping.

Finally, the technical worker, since lives are short and his among them, must point his efforts toward economy. Watching children used to be the great game. It produced tons of "data," and all one had to do was sort it out. Much more was gathered than was ever sorted, and it gradually dawned on even the most enthusiastic that the whole process was dreadfully time-consuming. The great beauty of the Binet Scale was that it provided a type of standardized interview in

which the stimulus and response were obtained in a quick, compulsory fashion. You did not watch children twenty-three days to observe on the rainy twenty-fourth that 2 per cent of them did not know enough to get in out of the rain. You forced the issue, at least as a mental affair. This is the essence of gain in the newer experimental methods: things are so staged that child responses ordinarily coming at rare intervals are induced (naturally too) for your inspection and measurement.

Why is it, if experimental methods are really practicable with children, that they were so long delayed? Of course we have had fragmentary work especially in learning which early included children in the picture. But, on the whole, psychology has been too busy consolidating the many territories it has preempted. Early laboratory experiments (before Watson) involved introspection, thus ruling out young children. Often the physical and mechanical hardships of laboratory investigations were too great to impose upon children. But above these considerations was the fact that much "observing" was too dull and non-motivated for freedom-loving children. (Is not experimental adult psychology based largely on the reactions of university students observing through academic fiat?) Current methods, as we shall see, take into account not only the demands of the experiment but the needs of the child.

A second reason for delay is found in the relative adequacy of the techniques lying somewhere between gross, uncontrolled observation and rigid experimentation. Thus observations could be taken in shorthand, or by symbol, and applied to certain selected aspects of behavior. Gradually case histories, questionnaires, interviews, running accounts, and clinical notes took on conventionalized patterns which reduced the burden in child study and increased somewhat the reliability of findings. A great deal of energy went into the construction of tests of all kinds.

These usually yielded figures which had at least the semblance of quantification. A drainage of energy into these activities reduced the felt need for strictly experimental ventures. This hypothesis points to a growth toward experimentation in child study which while slow has been steady and inevitable. Slow, because so many other things were pressing to be done; inevitable, because nothing less than experimental control, when obtainable, seems to satisfy the human mind.

To illustrate these recent tendencies toward experimental work, five studies will be drawn from the Iowa Child Welfare Research Station. It would be possible to choose studies from Minnesota, Yale, Columbia, or California showing these same tendencies. Each of these projects will throw light on some particular trend, as indicated.

(1) *A direct transfer from laboratory psychology.* This is well shown by the work of Updegraff.¹ The aims of this study "were to investigate the activity in visual perception of distance of four-year-old children, to study the influence on this activity of the two factors, size of the retinal image and linear perspective, and to compare the resulting data with other data similarly obtained through experimentation with adults," also to test "the young child as a reliable observer in a psychological experiment of the analytical type." Children were found to be reliable, co-operative observers, interest being maintained over a period of three months. Acuity of perception of distance around a standard visual angle was accurately measured, both with children and adults. Various hypothetical relationships were definitely checked out. In the main experiment the child's overt response was reduced to pressing a button with either the left or right hand. In brief, it was established that the children comprehended the demands of the experiment,

were properly motivated, and that they responded under conditions of control which could easily be repeated. Their responses were in form to be applied immediately to the hypotheses set up in advance by the experimenter. The whole transfer out of difficult psychology laboratory method was accomplished by careful attention to children's vocabulary and play interests.

(2) *The controlling of many variables.* The apparatus designed by Hicks² for testing the relative influences of practice and maturation in the development of motor skill is a good example of what ingenuity can accomplish. Fifteen points of approximate equality, as between a control and an experimental group were established, as follows:

1. Equal initial performance in throwing a ball at a moving target (means and standard deviations equated).
2. Equal intervals between practice periods.
3. The same average time between initial and final tests.
4. Equal amount of practice in throwing.
5. No outside practice for either group during the experiment.
6. Equal maturation of muscles, nerves, and body parts.
7. Physical environment the same throughout the testing.
8. Direction and speed of movement of the target was held constant.
9. The distance of the child from the target was kept constant.
10. The ball used was the same.
11. The ball was always handed to the child in the same manner.
12. The height of each child was adjusted to the height of the center of the target.
13. Instructions and praise were the same for all.
14. All children responded to the

1. Ruth Updegraff, *The Visual Perception of Distance in Young Children and Adults: A Comparative Study.* University of Iowa Studies in Child Welfare, 1930, 4, No. 4, pp. 102.

2. James Allan Hicks, *The Acquisition of Motor Skill in Young Children.* University of Iowa Studies in Child Welfare, 1930, 4, No. 5, pp. 80.

motivation provided—making a bell ring.

15. The same experimenter gave all tests and maintained a constant attitude.

The only thing allowed to vary was the amount of practice between experimental tryouts, the practice group having eight such sessions and the control group none. Still the final difference in performance between the two groups was negligible. Hence the gains made by each group were probably due to physical maturation rather than to specific practice. While contrary to popular opinion, this result corroborates the work of other students carried out with less elaborate controls.

(3) *Introduction of the experimental method into a new field.* Few aspects of mental hygiene have thus far been held susceptible to more than case history or clinical approaches. However, Moore³ has shown what is possible here with respect to young children. In addition to a semi-objective observation scheme and an elaborate rating scale, Doctor Moore designed controlled experiments yielding highly objective data and subject to exact repetition. Two of these experimental situations may be mentioned here. In the first, the child was confronted with a glass covered wooden box containing an attractive toy. The top was held in place by 40 brass thumb screws, each requiring 27 turns to remove. The measurement of the child's patience or drive was secured by timing and by counting the number of screws removed. Other factors in the situation were easily controlled as the child was in a testing room alone with the experimenter. For three-year-olds the number of screws removed varied from 1 to 40 with a mean of 12. Chronological age correlated .71 and mental age .61 with this achievement, while striking differ-

ences in child personality and behavior were brought out.

A second experimental situation was built up between two children in the process of sharing orange juice (the pouring and serving of orange juice being one of the common routines in a preschool). It was possible by simple instruction to give the child pouring the juice a perfectly free choice as to the amount allocated to himself and his companion. Sharing varied all the way from 0 to 100 per cent, with easily distinguishable gradients between. By assigning arbitrary values to these definable actions a surprisingly accurate scale on sharing orange juice was built up. The scheme is, of course, adaptable to other routines in the school or home, and is so well motivated that the children do not even suspect that they are being tested.

Both these experimental devices are readily made to serve in the validating of many hypotheses regarding the social behavior of children. Are older children less variable and more conventional than younger ones in sharing? Are girls more liberal than boys? Is intelligence a factor? Given tools of this type in what has so often been a general chaos of individual activity, one begins to lay down certain research pathways which can be followed systematically and fruitfully by a whole corps of research workers.

(4) *Reducing a highly abstract concept to experimental situations.* To the uninitiate the idea of motivation appears reasonably simple and intelligible. But a review of the literature shows great diversity of opinion as to its true meaning and function, together with a dearth of results that could be styled scientific. Chase⁴ succeeded in bringing this elusive concept under control by means of a rigorous definition and by devising a remarkably flexible piece of apparatus. The

³. Elizabeth Skelding Moore, *The Development of Mental Health in a Group of Young Children*. University of Iowa Studies in Child Welfare, 1931, 4, No. 6, Pp. 128.

⁴. Lucile Chase, *Motivation of Young Children: an experimental study of the influence of certain types of external incentives upon the performance of a task*. University of Iowa Studies in Child Welfare, 1932, 5, No. 3.

following types of motivation were differentiated and maintained as constants: "control" motivation (practically none); knowledge of progress and of results *vs.* no such knowledge; success on repetition of a task *vs.* failure on repetition; the effects of praise, reproof, reward, and punishment. All these activities were reduced to objective events, even the voice of the experimenter being measured photophonetically to establish its sameness with all children. The main apparatus consisted of a colored-liquid system in which the child squeezed a bulb to make the liquid run up a tube. However by a special valve and an unseen crossing of tubes it was possible to admit to the view of the child a vertical tube in which the height of the liquid was controlled by the experimenter. In this way the child could be given "success" or "failure" at will, while his subsequent real efforts were recorded accurately in a concealed part of the mechanism. It was found for a sampling of 259 children in the age range of two to eight years that the absence of some external incentive is consistently a deterrent to improvement in performance. Praise or reward in addition to knowledge of success proves helpful. Even knowledge of failure is better than complete ignorance of results. This whole project illustrates the scarcely tapped power of experimental methodology to bring control and order out of the embarrassing riches of individual differences in child behavior.

(5) *The contribution of behaviorism to experiment in child development.* A final illustration is inserted to show the historical linkage of a flourishing branch of child psychology with the early attempts of Watson and his associates. The earlier workers revealed the essence of the method, but actual control was inadequate. Today the reactions of an infant are scrutinized under conditions which leave practically nothing to chance or guess-work. The work of Irwin⁵ (begun under the direction of the late Professor Weiss of Ohio State and continued in the Sta-

tion) is typical. The plan was so to control external conditions affecting newborns that observed differences in response could be ascribed to stimuli originating within the bodies of the infants. This was accomplished by placing the child in an experimental cabinet, where such variables as temperature, light, sound, and humidity were reduced to constants. To a lesser extent factors in feeding, elimination, and bathing could be standardized. Muscular movements were recorded by a polygraph device attached to a slow-running tape. Additional observations on the part of the experimenter were reduced to an elaborate set of symbols which were entered on the tape in juxtaposition with the objective record. With an arrangement of this sort the stage can be set for many types of research, since one has the means of introducing external stimuli in accordance with the principle of the single variable. Do children hear at birth? Yes. Regardless of the immature anatomical condition of the ear the child can be shown to react definitely to sound stimulation. In this simple determination only sound is allowed to vary. Hence only sound could produce the positive reaction pattern noted in the child.

In the realm of infant behavior all this will be seen to be far removed from the sentimental notations of parents observing the first this-and-that about their youngsters; in fact, it is sufficiently far from the days of Watson who used to enter the hospital ward and work blithely on whatever infants were available at the time. The rigors or exact techniques have "changed all that"—and for the better. We need objective knowledge about children which is organized about fundamental problems of development. Undoubtedly these techniques produce heartaches in some, just as the ways of the modern

5. Orvis C. Irwin, "The Amount and Nature of Activities of Newborn Infants Under Constant External Stimulating Conditions During the First Ten Days of Life," *Genet. Psychol. Monog.*, 1930, 8, No. 1, Pp. 92.

botanist or zoölogist may be anathema to the older naturalist (who was essentially a romanticist).

But students of the child have set their eyes toward scientific goals and they are not to be deflected. If pressed they could

show that the wonders of science are not without their valuable concomitants in technology, art, and love. To the modern mind deep understanding has become an essential prelude to these higher flights of the human spirit.



ALL the aims and values desirable in education are moral. A narrow, moralistic view of morals is responsible for the failure to recognize this truth. Discipline, natural development, culture, and social efficiency are both educational values and moral traits. They are marks of a worthy member of that society which it is the business of education to further. "It is not enough for a man to be good, he must be good for something." This something is living socially, so that getting from living and contributing to living balance each other.—Herman Harrell Horne, *The Democratic Philosophy of Education*, The Macmillan Company, 1932, p. 525.

Ethical and Religious Values in Education

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THE TEXT which I have chosen as the foundation of what I hope will be a message to students who are attempting to orient religious thought in a scientific world is to be found in the sixth verse of the ninth chapter of Proverbs: "Follow the ways of thoughtful sense." I direct your attention to the two thoughts expressed in this passage which make it pertinent to the discussion to follow. They are, first, that understanding is to be gained, and, second, that achievement is to be consistent with understanding. It is also important in the development of my theme, "Ethical and Religious Values in Education," that the full significance of this passage be appreciated. Education has been used, but incorrectly, to indicate specialized training. In the proper meaning—the broad meaning—it contributes to understanding—to the getting of thoughtful sense. In its restricted expression it "too often covers the fingers with rings, and at the same time cuts the sinews at the wrists," by encouraging achievement solely for immediate material and individual profit. Specialized "education" should more appropriately be called training, and if the word is to be used with the meaning of technical learning and the cultivation of skills, it should always be accompanied by a qualifying adjective. My discussion will be concerned with the ethical and religious elements in the efforts we make to understand existence and to adjust mankind to the world.

Permit me to say, also, before I launch into a discussion of my theme that, while some persons may consider it a bit unfitting or perhaps even presumptuous that a scientist, or an educator with a scientific bent of mind, should attempt to speak on the subject of religion, there is nothing inappropriate in this, and there is little

danger that any pulpit will today be profaned in a serious attempt to examine ethics, religion, and education from the scientific point of view. An interesting change is taking place in our thinking. Our scientists are becoming our religionists, and our religionists are becoming scientifically minded. One result of this convergence in thought must be at least an approach to greater unity in concept than has hitherto prevailed. Furthermore, if I am right in my diagnosis of current tendencies, we may expect that from now on, to an increasing extent, our religious leaders will come from our great universities, for it is in these institutions that increase in knowledge, training in philosophic and scientific thought, and opportunities for broad experience in social relations are concentrated in the period when learning is receiving principal attention. It is thus altogether fitting that educators, scientific and non-scientific, should be much concerned with modern trends in both religious and scientific thought, particularly in a period in which there is apparently being born a rather general revival in idealism. They must be interested if we are to have a thoughtful, dynamic idealism.

The human race is in a curious predicament. A part of the physical world like any other bit of matter, the species must conform to law: an organism, it reacts to environmental conditions and mutates like other living beings: a social animal, it is subject to laws governing organizations: a form endowed with powers of observation and reflection, it is constantly face to face with seeming paradoxes which involve the individual in a disquieting way, since awareness of the transitoriness of existence arouses in each member of the group desires which cannot be simply and directly satisfied in a social order. Note

some of the seeming inconsistencies which we experience in actual living:

We crave to prolong life only to discover that our highest duty is, if need be, to sacrifice our lives for others.

We desire liberty for self-expression only to learn that for us freedom means enslavement and that we can effectively express ourselves only through the group.

We yearn for the creature comforts only to find that the benefit of riches comes through their disbursement, that comfort must be accompanied by discomfort, happiness by unhappiness, and ease by labor.

We want to be leaders and soon appreciate the fact that if we would lead we must learn to follow.

We struggle to establish a reign of justice protected by laws and regulations and are informed by our prophets that:

The murdered is not unaccountable for his own murder,
And the robbed is not blameless in being robbed.
The righteous is not innocent of the deeds of the wicked,
And the white-handed is not clean in the doings of the felon.
Yea, the guilty is oftentimes the victim of the injured,
And still more often the condemned is the burden bearer for the guiltless and unblamed.
You cannot separate the just from the unjust and the good from the wicked;
For they stand together before the face of the sun even as the black thread and the white are woven together.
And when the black thread breaks, the weaver shall look into the whole cloth, and he shall examine the loom also.

Confused by such observations as these, some, in their perplexity, hesitate and lose themselves too long in reflection. They stand still, the group moves onward, the environment alters, and they awake to find themselves out of adjustment in that there are new relations to explain. These are the dreamers and mystics. They are wrong. Since we do not live for ourselves alone, spiritual meditation which is not translated into action is valueless.

Others resign themselves to hopelessness, accepting in silence the "slings and arrows of outrageous fortune," preferring

to suffer rather than to attempt to correct their relations. These are the indolent and the fatalists. They are wrong. The lot of man can be improved through, and only through, his own efforts.

Still others, impressed with the brevity of the life span, elect to spend their allotted time in securing such pleasure as may come from gratifying the appetites for the flesh pots. These are the individualists, materialists, and hedonists. They are wrong. The individual can get lasting pleasure not through indulgence but only through sacrifice.

A fourth group elects to accept *in toto* a philosophy which has been developed by others rather than to reason through lines of thought to logical conclusions. These are the conformists, the orthodox religionists. They can never be wholly right for long. Religion must grow with the individual and with the race or become out of date, incongruous, and futile.

A part of our trouble develops from the fact that we dislike to admit individual responsibility, although we know, or at least should have learned from experience, that escape is not possible, since we cannot exist outside of our environment. Again, to take is easy, to give is hard. We attempt to reconcile our yearnings with practical existence, but the process is painful and blundering. In our gropings we are really rather pitiful. Our philosophers vacillate between a crass materialism and a preposterous mysticism. Some of our scientists cling to facts and refuse to generalize beyond a certain point and then here and there turn to seances, table-tipping, and similar absurdities. Other scientists less venturesome in spirit fall back upon authority when they have gone as far as they can by empirical methods, as if to inform God that he can have such part of the universe as they see fit to give him. Our religionists vary all the way from those who do not care to think to those who consider they are scientific if they encourage the translation of the Bible into the language of the street and

follow researches into the dates and authenticity of the books of the Bible.

Slowly and painfully is it being discovered and appreciated that we need not be confused, dismayed, or disheartened; that the apparent paradoxes with which we are faced are only apparent; that a host of prophets, both secular and clerical, have for a long time been trying to make us see that there is a method of approach to our general problem of adjustment which will yield results.

I submit to you that God—the spirit, significance, and true meaning of existence—is to be found only through the use of the scientific method; that ethical and religious values are to be determined only with a full knowledge of the nature of the world and of man; and that education in its broad aspect has as its three major objectives, first, the proper co-ordination of facts into religious theory; second, the making of logical deductions from this theory to explain other facts; and, third, training in intelligent activity. Is this a shocking statement? It should not be. It has been made before in more poetic language. The scientific method is only the way of thoughtful sense. I have said essentially that we must believe in unity; that "if you cry to intelligence and call for knowledge, seeking her out as silver and searching for her like treasure; then you shall see what is reverence for the eternal, and find what the knowledge of God means."

While we have, it is true, pragmatists, lazy, and smart opportunists, hypocrites with two standards, and mentally dependent souls, few thinking persons today will deny the importance of knowing our world and the necessity of logical regulations in communal living.

Meditation, spiritual intuition, and authority are not reliable guides, for "disastrous consequences may flow in practice from purely speculative error." But, can we get along with a factual knowledge of the universe and a philosophy and code of conduct developed from these facts by

the scientific method? Evidently not, or, at least, not comfortably. What, then, is comprehended in the term "scientific society"? Is it mere submission to machine-existence? Is it true that advanced nations "may shortly have to choose between a selfish secular civilization, whose God is science, and an unselfish civilization whose God is Christ?"

The observation is not new that an ethical code is not satisfying or even sufficient for comprehensive living. Likewise, philosophy, defined as the study and knowledge of principles that cause, control, or explain facts and codes of conduct, fails to provide that orientation of man to his world which we crave, unless it can be extended to include that serenity and love and practical wisdom and intelligent action which are expressions of what we call religion. Bertrand Russell is undoubtedly right when he says that the prospect of a strictly scientific society (meaning a machine society) must be viewed with apprehension. "The scientific society in its pure form . . . is incompatible with the pursuit of truth, with love, with art, with spontaneous delight, with every ideal that men have hitherto cherished, with the sole exception of ascetic renunciation." We need to feel that we are in tune with the eternal verities; we need to have the assurance that we are equipped and have the incentive to meet new conditions as they arise; we need to have the satisfaction which comes from service. These feelings only come through what may be termed a religious attitude of mind,—an attitude not conditioned by a narrow dogmatic theology but the product of a confidence that there are rules of conduct which are right for us, because established on known principles; a knowledge that we are as a race improving our organization by individual effort; and a faith that sometime our knowledge will be sufficient to reveal a co-ordinated universe of which we are a part. This, however, is not all of religion.

Religion has been defined many times but mostly inadequately. I venture to describe it scientifically as the ecology of the soul. If religionists object to the term ecology (meaning the home relations) as too scientific, I am willing to substitute for it the phrase "our interpretations of the soul's relations to the world." If scientists prefer a more well-defined term than "soul," I am willing to substitute Millikan's three words "consciences, ideals, and aspirations." An alternative definition could then read, "Religion is our interpretation of the complex of the intimate relations of man to his environment as reflected in conscience, ideals and aspirations, and as expressed in practical wisdom."

It has been said that "the great unity which true science seeks is found only by beginning with our knowledge of God, and coming down from Him along the stream of causation to every fact and event that affects us." This statement should be reversed. The unity for which we struggle is, according to science, to be acquired by building toward God upon a knowledge of human characteristics, the nature of the world, and the interrelations of man and his environment. In the building of our concept each individual has a part, for better or for worse, and must be equipped by faith and study for his task.

Science cannot consistently object to the employment of true faith. As miracles are not essential to faith, so a particular theology is not necessary to it. True faith is not superstition. On the contrary, it must be supported by evidence. Faith is not to be accepted blindly, but is to be tested for its practicality. Its true nature is thus described: "Ignorance as to unrevealed mysteries is the mother of a saving faith; and understanding in revealed truths is the mother of a sacred knowledge. Understand not therefore that thou mayest believe, but believe that thou mayest understand. Understanding is the wages of a lively faith, and

faith is the reward of an humble ignorance." How, then, can we escape the conclusion that God is to be found only by the use of the scientific method, and that the use of this method depends upon education even for the development of a true because workable faith?

Substituting for traditional beliefs our definition of religion that "it is our interpretation of the complex of the intimate relations of man to his environment as reflected in conscience, ideals, and aspirations, and as expressed in practical wisdom," we may still agree with Bertrand Russell that Eddington and Jeans are wrong in insisting that science must abdicate before religious consciousness, but we may disagree with him that the scientific outlook is anything else than the religious outlook when we come, through real faith, to discover and respect what is best in man, to form hypotheses of his origin and his destiny, and to integrate achievements and aspirations.

Ethical codes may for each of us be developed through the expensive method of trial and error, and religious generalizations may be accepted on authority, but, as in all other human activities, education may facilitate training in these fields, particularly when the scientific method is employed. Indeed, from the scientific point of view, ethics is meaningless and purely pragmatic, and religion cannot be developed properly, unless ethical and religious values can be co-ordinated with knowledge and training in living.

Religion is all deeds and all reflection, faith cannot be separated from actions, belief from occupations, nor facts from theory. Religion is personal, but it comprehends all humanity and includes interpretations of existence, origins, and destinies. As the integration of all thought and all actions, "True religion is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficacy, and both their sanction. If

it is once shaken by contempt, the whole fabric cannot be stable or lasting." It is not the concept which Bertrand Russell contrasts with science but the concept which he believes should be developed through science. It should represent our growing knowledge of our place in the universe, our faith in the principles of existence as revealed by study, and an intelligent conversion of thought and conclusions into a better social order. It is to be developed by exploiting science, by extolling the human implications of science beyond technicalities and dissociated from greed, and by integrating scientific thought and achievement. It is for the race a working philosophy, for the individual a scientific philosophy or work.

We cannot reasonably refuse to admit that religion, according to our scientific definition, is mutable, that it changes as the individual develops, that it alters as humanity progresses. Man being finite and of humble origin, he will probably always see through a glass darkly, although ever more clearly as he grows in wisdom. Like an artist, each individual must educate himself and may receive instruction in human values. Strong preferences and special interests will always excite in him habits of observation and reflection, and from individual experiences and tradition will be continued to be built the body of knowledge and theory of the group. Thus, religion can never be standardized successfully, and religious thought must always be treated in relation to the special civilizations of which it is a part. Far from distressing us, the fact of evolution in religion should give us comfort, satisfaction, and hope; comfort, through the assurance that we may look forward to a kinder, more just, and more intelligent relationship between humanity and its environment; satisfaction in the knowledge that we have set before us, individually and racially, the greatest problem in the scheme of things; hope through the assurance, voiced by

Paul, that in the attempted solution of our problem "every man shall receive his reward according to his own labor."

There is only one reason why I do not attempt to point out in detail at this time the material values of a scientific religion. While science is governing our lives to an ever increasing extent, and there is a general appreciation that discovery adds to material wealth, we are not ready as yet for a frank discussion of the practical effects of a religion based on science. We have long been taught that we must love our neighbor as ourselves, but we refuse to educate our leaders to observe that our boasted individualism is a failure where it is not a myth, to seek the possibilities of extending justice even in unorthodox profit theories, to abhor as a crime fictitious values, and to repudiate evident structural weaknesses in society. One does not need to be an economist nor a sociologist but only to have a scientific attitude of mind which carries into religious thinking, to conclude that stable, material welfare can never be realized until every activity of society is based upon the theory that groups have the same responsibilities as individuals in developing a plan of existence which is good for all, and that a reliable program for social units cannot be based on ignorance or a lust for power.

Not only does the scientific point of view of religion require us to learn in order to live, but it also throws light upon the proper nature of our educational efforts. Placed in his environment, the individual finds his relations to be of several kinds—physical, economic, social, intellectual, and spiritual. His process of adjustment to be scientifically and pedagogically sound must be accompanied by an individual and group study of internal and external factors involved in orientation. Linked with the method of science, which uses concepts, categories, laws, and quantitative measurements, is the method of religion with its hope, faith, and love, the two combining on a basis of facts and

processes in nature to develop consciences, ideals, and aspirations, and to encourage labor, that mankind may live peacefully, harmoniously, and well in its environment. This is the process of learning to live and any more limited concept of the general objective of education will be inadequate for us.

Too often, as I have said, we consider the chief end of education to be simply the accumulating of knowledge and the training in techniques necessary to permit the individual to exist in comfort. This is scarcely half-education. We must have knowledge not only to live with material success but also to live spiritually and socially as we should. Ever must we remind ourselves, as Pythagoras has admonished us, that "he who knoweth not what he ought to know, is a brute beast among men; he that knoweth no more than he hath need of, is a man among brute beasts; and he that knoweth all that may be known, is as a God among men." Yet "knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be in-

spired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

Nor, indeed, can we divide education, saying that we shall train for physical existence here, for spiritual existence there. The training must be unified, and will tend to be so under any conditions. Each individual is an entity which must develop not only an appreciation of uniqueness but also an awareness of existence, of its place in society, and of its position in the universe. All training for life must be co-ordinated and synchronized.

This, then, is my conclusion: ethics and religion being necessary for a full life, life-long study, unceasing accumulation of knowledge, an unwavering faith which adjusts itself to new conditions, and a co-ordination of beliefs and practices are required of each individual. These form the basis of the ethical evaluations and religious growth which we must all make, and on which the ascent of man depends. They are the essentials of education, a process based on the thought that we must "follow the ways of thoughtful sense."



The World a Neighborhood

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IT IS INEVITABLE that all society shall become more articulate and interdependent. It is in the nature of things that isolation shall wane and movements for co-operation shall wax stronger. Every step taken toward international relationships requires new international responsibilities. We cannot enjoy the splendid national isolation of selfish gain and at the same time participate in the altruistic benefits of international co-operation. In other words, we cannot have our cake and eat it. Liberalizing forces, the world around, whether they bring freedom from famine, political tyranny, ecclesiastical dominance, social caste, war, or unjust monopolies of goods, must be recognized as being counterbalanced by corresponding responsibilities. Liberty as an obstruction does not exist. Man is liberated from famine by accepting the responsibilities of growing crops, building granaries, maintaining transportation facilities, and developing systems of exchange. The decline of kingly power or the downfall of a political boss entails an increased responsibility for each and every citizen concerned. If we are to avoid the terrifying blasts of war, there must be painstaking care on the part of millions to the end that only wholesome and kindly attitudes among peoples shall long prevail. No sane man would think of felling for his own use the spreading tree on the commons under which the villagers foregather. Nor would the villagers permit it if any were so bold as to attempt it. And yet in the larger neighborhoods of states and nations, more ruthless procedures are common. Often the processes are subtle and sustained by statutes or treaties but not infrequently they persist only through sheer force and the approval of cal-

loused conscience. The minds of the greedy are closed to the ultimate results, and they tend to assuage their own consciences with vague hopes that eventually all will work out "just as well anyway."

It is difficult to think in large terms. If the terms are material in the sense that they may be given discrete values such as so many thousand miles of railroads, tonnage of a fleet, acreage of wheat, square miles of forest, and definite amounts of bank deposits, the task is not of surpassing difficulty. A farmer knows the number of acres of wheat he has grown and six ciphers to the right of this number have a definite meaning. The lowly worker who keeps in repair eight miles of railroad track finds meaning in the addition of three or four ciphers. But the transition steps are not so easy in subtle relationships which are quite as real. Take for example the family traditions of any country of Europe and place them beside the family traditions of "Middletown" and sharp contrasts are obvious to the thoughtful. To many, the European traditions are merely "queer" while others count them bad—largely because they are different. It is the point of view and the illumination from a background of experience which make the difference. Similarly, the total effect of a tariff wall may be very different from that experienced by a protected group "on the inside."

Until recently it was possible for a metropolitan paper to carry the slogan "My country right or wrong but my country." Suppose we shift the emphasis just a little. Would the same management be willing to continue business on the principle—"My banker right or wrong but my banker?" Hardly. The moment a banking institution is found

to be "wrong" and fails to live up to accepted principles of banking, it is treated accordingly. And can it be thought to be presumptuous if we ask, —Has any country through the will of its citizens any right to do less? The difficulty, in part, is due to the larger terms under consideration. It is easy to think in terms of social justice as cases come before a local court. A vast proportion of our citizens can think through to the functions of the United States Supreme Court but they are balked at comprehending large international issues which may come before a World Court. Supreme decisions for our great leagues of the national sport are turned over to a "czar" without a twinge of conscience but a League of Nations conceived in democracy and established for the common good seems to be beyond the comprehension of a considerable proportion of our citizens. Our baseball consciousness grows up in a hundred thousand neighborhoods and becomes potent in understanding the maze leading to a world series, but the spirit of our American neighborhoods has not as yet become highly effective in "all-world" affairs.

It is inherently difficult for man to think in terms of large groups and their interests. His interests tend to be circumscribed by what he can actually see, hear, or touch. The abilities, interests, and united strength of a family are comprehended through direct contact. The weight, height, strength, vision, and quality of voice of each member is known through comparison with other members. A similar understanding may be had of small neighborhood groups, villages, or towns. Practically everyone is agreed as to who is the strongest man, the best singer, or possibly the wisest counselor within a village group. This knowledge comes directly through the senses, in hand to hand, face to face associations. The early town meeting recognized this fundamental of human nature and

through it were fostered numerous social and political traits of great value in the relationships within larger groups. But it is a far cry from a New England town meeting to the affairs of metropolitan Boston. The stream of events has been rushing by at such a rate that confusion has followed. It has not been easy to make the transition from thinking in terms of the town meeting to the challenging issues of a great city, an entire state, great federal development, and more recently the complex issues of international affairs. It was not difficult to comprehend the nature and methods of the local tax collector. He was a neighbor and must accept the mandate laid down at the town meeting. Mr. Average Citizen could see him, listen to him, and then criticize him and vote against him in a face-to-face manner in open meeting. It was not extremely difficult for one to think in terms of the smaller city and the less populous county in such matters, but when these functions were extended and made more complex through state, federal, and international organization, only a small proportion could follow. Interestingly enough, those who are able to grasp the large and complex problems usually have gone through a considerable period of tutelage and experience on a smaller scale. An Owen D. Young, gifted in comprehending the nature of international financial problems and their social significance, seems to have profited by certain experiences in a rural neighborhood. Indeed, in this case the early neighborhood experience seems to have been so significant that Mr. Young frequently returns to it and fosters its beneficence by the giving of time, thought, and money for its continued development. It is but natural to conclude that if all of our citizens had the capacity and power of Mr. Young there would be less concern about comprehending the nature and needs of large groups and their interrelationships, but

most of our citizens were built on smaller patterns and the vast majority of them have had grave difficulty in comprehending our expanding relationships. Transition has come rapidly. The life characteristic of the village and town meeting has waned and the rise of great social and political units has been so phenomenal that confusion has followed in our attempts to do comprehensive thinking. Many connecting links essential to adequate comprehension of group problems have been lost. We have asked our citizenry to think in terms of great federated groups without adequate experience and tuition through the direct contacts afforded only in small groups. It is easy for most people to see in a small community situation the necessity of co-operative efforts to the end that the sick shall receive appropriate care; that no one shall lack food, clothing, and shelter; that the unemployed shall be assisted to secure worthy employment; that the aged shall not be embarrassed if overtaken by personal loss of property; that maternity cases be properly handled at public expense if need be; that habit-forming drugs shall not be foisted upon unsuspecting youth; that occupational diseases and hazards shall be reduced to the lowest known minimum. But expand these to national and international dimensions and the comprehension weakens and wanes.

Many members of the younger generation are learning to follow connections and associations of a homogeneous group although its members are not in close proximity. To these the spirit of neighborliness may exist although prolonged and literal "nigh dwelling" is lacking. The tempo of the times is allegro. Youth responds accordingly and makes the most of brief associations such as those of the high school, a period at a summer camp, organizations maintained by churches, community enterprises which enlist the service of many for brief periods of time, and tem-

porary or part-time employment groups. The associations formed even in a great city high school in a brief period of four years may be ties that bind for a lifetime. Faces light up when men meet after several years have passed because of "the days at old Central High." Attachments hold although Jack is in Los Angeles, Frank in St. Louis, Henry in Hoboken, and Bob in Buffalo. There may be correspondence, but often bits of news and the story of achievement are passed along by friends and relatives. The significant thing is that a true neighborliness and understanding is fostered in this way. Sheer geographic location has become less important, but the necessity of common understanding continues to be essential. Colleges and their numerous organizations have also played outstanding rôles and there is something about "comrades in arms" which cements sentiments for a lifetime. As time passes deep aspects of a common cause dominate external differences as the Blue and Gray fraternize or the Sons of Harvard ask that the spirit of devotion to a cause be remembered regardless of the alignment of forces in a World War.

Neighborhood interests in business are changing. The "general" store owned and operated by a family of the village is losing its prestige. In the gay nineties it was still not only a commercial institution occupying a strategic position but it was also, in a sense, a social and political center where villagers and others might foregather for enlightenment as well as merchandise. The owner and operator was an important member of the community and it was a laudable ambition for his sons to look forward to taking over the business when the father was ready to retire. Hardware stores and farm implement shops played important rôles. There were lumber yards owned by individuals. Banks were owned and controlled by local capital. But these neighborhood institutions have changed.

There has been the advent of the chain stores, "strings" of hardware stores, and attenuations of banking interests. The village once so independent and isolated has become a station on an endless highway and a part of a maze of systems until the old-time local individualism has all but disappeared. The owners of village stores are not altogether optimistic over their future and their sons are not following in the footsteps of their fathers. Small town business has suddenly become a fractional part of a big business. Small town stores are no longer without system but are parts of a very complicated system. These economic changes have had a profound influence upon the social well-being of these small communities. Traditionally the centers—mills, shops, and stores—have been rooted to the spot because of geographic factors. The structure of the buildings with their foundations of stone and the great beams in the framework suggested permanence. The planting about homes—both within the village and on the nearby farms—seemed a part of kindly Mother Earth. There was little to suggest change or decay of the institutions characteristic of the small community. There grew up with these economic institutions those institutions of lesser material characteristics but no less real in the lives of men. Each member of the community grew to consider himself a social stockholder in all that the community had come to mean. The interplay of personalities built up a capital stock of social values. Traditions were developed and preserved. Customs and manners evolved and were modified according to local conditions. Even the speech became characteristic of certain local communities. Unconsciously, members of small communities or neighborhoods grew to resemble each other until their representatives at larger assemblies could be recognized as belonging to a given community. He who grew up at Tompkins Corners or at Potter's Mill carried the

stamp of his community in speech, manner, and attitude.

Our social needs are such as to make neighborhood membership a prime essential to the well-being of each citizen. The neighborhood is a primary social group with face-to-face associations. It is sufficiently intimate to maintain an effective characterization process whereby the interplay of characters is producing changes in character. There is no more characteristic group of American culture than the neighborhood. Traditionally it was the settlement—the center of a small group of pioneers who were building the outposts of a new nation. With the passing of time these neighborhoods became rooted in the soil and there was the fusion of the geographical and the sociological factors. One played upon the other. The location determined in large measure the interests of the people and these interests in turn played a significant part in the nature of the material development of the community. For two hundred years—say from 1600 to 1800—there were few great changes in the American mode of life on the mechanical and industrial side. The social life was cadenced accordingly. The nineteenth century opened with here and there a hint of impending change. The wheels of industry were beginning to turn faster. New developments in transportation were envisaged. The War of 1812 integrated forces and unified national sentiment. There was a rising tide of world commerce. There were increasing numbers of immigrants and many took up the cry of, "Westward Ho." Territorial expansion and the growth of industries and commerce through new mechanical inventions and organization went hand in hand. Movements became feverish and groups greedy. There came the clashes of sectionalism, states rights, and economic interests. Conflict and reorganization followed. New lines were drawn. Governmental functions changed and within

the century America was remade. But through this nineteenth century of change, conflict, and achievement the neighborhood continued to make its contribution in the training of a large percentage of our citizenry. Great cities sprang up, transcontinental railroads were built, and new industries were established, but even in the heated political campaigns of the nineties it was still necessary that those who sought political preference should make direct contacts with smaller communities. Great changes were under way, but not until the dawn of the present century did many people become aware of the social and civic deficit due to the decline of our neighborhoods.

America has become more urban than rural and its rural life is markedly different on the mechanical and organization side from that of any other great nation. Expansion has gone on in every phase of American life until *great cities, big business, super companies, combined interests, united industries, and amalgamations* characterize the whole spirit of the times. The *Zeitgeist* is dominated by the idea of bigness. Governmental functions have tended to become centralized. States are controlling and sustaining in whole or in part numerous enterprises which were once a matter of local control and responsibility. The federal government is controlling and sustaining public enterprises to a degree never before known. On every hand there are trends toward centralization—toward bigness—a movement in itself which may be neither good nor bad but if it is to be for the universal good must be comprehended to the fullest possible degree by all concerned. This movement has caused the decay of many neighborhoods and the whole process has shattered the morale of the smaller communities. Many who once were iden-

tified with strong though small communities have lost faith in them and have not found a comparable social group to take its place. It seems probable that no group can altogether take its place as an educational and socially stabilizing force. "High dwelling" through common interests continues to be a social necessity. This leads to the inevitable conclusion that the neighborhood in some form must be maintained both in rural areas and urban centers. If we are to understand the problems and processes of large social groups we must have the means for securing that understanding.

There is today a pressing need for concentrated effort to establish and maintain strong neighborly interests which shall maintain the civic morale and provide for the stimulation of civic pride and common understanding of our mutual needs and responsibilities. We must go far beyond the voluntary efforts of erecting neighborhood houses with varying degrees of partisan bias. The neighborhood center is a public responsibility entitled to the support of the State—both morally and financially—to as great an extent as the public highways, our public schools, or our postal system. In a sense it is more basic than any of these, for in the neighborhood we find our national life in miniature and a means whereby each citizen may be an active participant in local affairs and in so doing comprehend the related national and international affairs and possess a reasonable appreciation of them. Neither the need for neighborliness nor its spirit is dead. Social change has augmented its significance and value. The interarticulations of nations, races, peoples and cultures magnify the need for a neighborliness and understanding which shall encompass the world.

College Youth and Public Affairs

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THE CHARGE is frequently made that American college life is isolated from the great world of action: that college students in this country, in contrast to those abroad, display a curious indifference to civic and political life, and particularly to international affairs; that they feel no responsibility for the conduct of our government; and that they manifest no ambition to enter the field of public service.

In a recent issue of *Harper's Magazine*, Harold J. Laski, professor of political science in the University of London, has an article on this subject, bearing the arresting title, "Why Don't Your Young Men Care?" Struck by the apparent indifference of the American undergraduate to political problems and political issues, as he has observed it while teaching and lecturing in this country, he paints a most discouraging picture. He depicts the intelligent and instructed youth of a nation looking on disapprovingly but with detached interest while incompetent politicians mis-govern the country, and yet without any desire to project themselves into the political arena and assume an enlightened leadership.

This situation, as presented by Mr. Laski and other critics of American college life, if a fair portrayal of existing conditions, would be cause for grave concern. It is true that our college students are not as vitally interested in practical politics as they might be, but is this not also the prevalent attitude among the more intelligent members of society in general? There is, however, a great deal more activity in this field on the part of our college youth than is generally recognized. They are eager for information on questions of national and world affairs; they are constantly

appraising and criticizing political developments; and, though usually passing by the mud-spattered areas of local politics, they are genuinely and deeply interested in the more far-reaching projects of our national life and in affairs of an international character.

On the other hand, it should be realized that while our students in the colleges do not consciously organize themselves into political groups, neither do they engage in riots as at the University of Vienna or in those outbursts of political passion so common to university centres in Europe and in South America. Our college youth may view the political scene with apparent indifference; yet one has the feeling that they are far too sanely balanced to participate in such nationalistic movements as grip student imagination in the European universities.

One foreign visitor has expressed the opinion that American institutions of higher learning and their student organizations are failing to provide opportunities for real education in political thought, and has advanced the suggestion that more ought to be done to acquaint American students with the political life of their own country and with that of other nations. He also proposed that the various organizations interested in international relations "correlate their efforts to make a real impact on the American university field." A more careful examination of what is going on in our colleges and universities might have saved him from taking such a discouraging view of the situation.

The first college to be founded in the United States was designed to develop character, foster learning and train educated leaders for church and state. The college charter, granted nearly three

centuries ago and under which the college still operates, expressly defined the purpose of the college as being "the advancement of all good literature, arts and sciences . . . and all other necessary provisions that may conduce to the education of the . . . youth of this country in knowledge and godliness."

Another of our early colleges was founded as a school "wherein Youth may be instructed in the Arts & Sciences, who through the blessing of Almighty God may be fitted for Publick employment both in Church and Civil State." In his "Advertisement" announcing the opening of another of our colonial colleges, the first president mentions as the chief aim the knowledge of God, virtuous habits, and useful knowledge, that "may render them (the students) creditable to their Families and Friends, Ornaments to their Country and useful to the public Weal in their Generations."

This conception of the college as a place to "develop, not ideas in the abstract, not the human tools of the trades, but personalities capable of a large participation in life and a large contribution to life"—to quote the words of the late Ernest DeWitt Burton—this emphasis upon training in civic affairs has not only persisted through the years, but the influence and the service of the college have notably increased.

A test of the worth and usefulness of a college, a justification for its existence and for the demands it makes upon the public, is found in the benefit to the individual student, not for selfish ends, but for the rendering of public service of the highest order. If the college makes men and women strong, virile, ready to carry the torch of civilization aloft and onward, its place is assured. If it does not, it has failed to justify its existence.

There has probably never been a time when world affairs have been of more importance to Americans than during the years which have elapsed since the

World War. The world has been undergoing a readjustment upon which hinges the entire future and well-being, not only of this nation but of all nations. No country occupies a position of isolation any longer, least of all the United States which has come to assume so dominant a place in the international scheme.

In a Commencement address delivered last June, Newton D. Baker expressed the view that "liberal and educated American youth, not conservative old age, will supply the needed energy and force to meet the country's economic problems; youth will eradicate the religious, racial, and national prejudices held by the present generation." Have the colleges accepted this challenge? In the opinion of the writer they have. Today, both in the curriculum and through a variety of other campus activities, the college youth is acquiring a knowledge of public affairs and a habit of thinking along social lines.

The realization of the value of including in the college curriculum courses on foreign affairs and on international relations has in recent years manifested itself in a great variety of offerings in those branches of learning which have to do in any way with international questions. The spirit of objective inquiry into the great problems of the modern world underlies most of these courses. The ideal and intent of such instruction are to develop scientific interpretation rather than to promote political convictions. Through these courses a new approach to the study of world affairs and of current problems in history, economics and the political and social sciences is being cultivated, and a broader view is being taken of the aim and purpose of a liberal education.

The number of offerings in these fields varies from a single course or two in some of the smaller colleges to as many as one hundred in several of the large universities. Among the titles of these courses we find such as "Interna-

tional Relations Before 1914," "Pan American Relations," "The Contemporary World Community of International Problems," "Studies of Problems Before the League of Nations," "Hispanic American Civilization," "Current International Politics," "The League of Nations," "Experiments in International Organization," "Labor Problems and Policies Abroad," "Foreign Banking Systems," "Village Schools in Foreign Lands," "European Education," "Latin American Education," "Comparative Education," and many other titles quite as suggestive.

In a survey recently completed by the World Peace Foundation, comparatively few colleges of undergraduate rank in the entire country were discovered which did not offer some instruction in international affairs, the major exceptions being technical schools and theological colleges. To this undergraduate instruction are to be added the extensive offerings by post-graduate faculties which in the past few years have grown enormously, not only in the privately endowed universities but in state universities as well.

The study and teaching of international affairs are no longer confined, as was the case a decade or so ago, to political scientists located at the large universities. Teachers of economics, geography, commerce, sociology, philosophy, biology, and public health in practically every type of college are now becoming increasingly aware of the ramifications of their subjects into the international field, and the college curriculum has changed and is changing in response to this new influence.

The significance of these developments becomes apparent only when one recalls that a generation ago courses dealing with international affairs hardly figured at all in undergraduate instruction in the American colleges, and that in the graduate faculties they could almost be counted on the fingers of one hand. Even the content of the courses

in the history of foreign countries has been largely changed, the emphasis being shifted to correspond to the new interest in contemporary problems.

Henry Churchill King once stated as the aim of a college, "the education of the entire man—physical, intellectual, esthetic, moral and religious—and education looking preeminently to the service of the community and nation, the indubitable obligation of the privileged. It means to foster the spirit of a rational ethical and Christian democracy. It aims to train its students personally to share in the great intellectual and spiritual achievements of the race, to think in world terms, to feel with all humanity, to cherish world purposes."

The colleges are not content merely with giving an opportunity to their students for an understanding of world problems through the regular curriculum offerings. Several hundred colleges and universities each year invite American and foreign specialists to deliver lectures and to conduct discussions on various phases of international relations. At several colleges special endowments have been established for providing free public lectures on world peace.

Another influence in promoting sympathetic attitudes toward nations is the exchange of professors. Exchange professorships with institutions of higher learning in other countries have been established whereby foreign scholars have been brought to the United States for periods varying from a month to a year. Through teaching in their chosen university, through lecturing at other institutions and before various outside groups, and through personal contacts, these scholars have rendered an invaluable service in the advancement of international understanding.

Another very significant movement is the international exchange of students, involving in many instances scholarships and other financial assistance. This effort to promote world friendship is engaging the earnest atten-

tion and the best efforts of many farsighted individuals, foundations, colleges and universities, and other institutions. Foreign study opportunities for American students make it possible for America to broaden her horizon and to promote international good will through a better mutual understanding between the United States and foreign countries. Similarly foreign students who come to the United States are enabled to observe and to learn at first hand American culture and American educational methods. Their presence on the college campus tends very effectively to combat national and race prejudices which grow out of limited experience.

A valuable contribution is also being made through International Relations Clubs, now to be found on three hundred college campuses. The purpose of these clubs, which for nearly a decade now have been sponsored by the Carnegie Endowment for International Peace, is "to stimulate and encourage the habit of serious and intelligent thought along international lines in the hope that it may become a life habit." The Endowment gives advice, outlines programs when desired, supplies a fortnightly summary of international events, provides lectures, sends regular instalments of selected books and pamphlets on international questions, in this way enabling colleges to accumulate excellent specialized libraries on international questions. Other groups of college students are making world peace and kindred international problems topics of discussion and study. Departmental clubs and study groups, especially in political science and history, devote a part of their programs to international relations, as do Y.M.C.A., Y.W.C.A., and Cosmopolitan Clubs.

The swing of student interest toward the discussion of actual world problems has expressed itself during the past five years in "Model Assemblies" of the League of Nations, the constituent states being represented by delegates from dif-

ferent colleges and universities. These serve to illustrate the idea that nations may solve their problems by conference rather than by conflict, they instill a knowledge of the procedure followed in international conferences, and they familiarize the students with the viewpoints of the various nations. Last year 7,200 students from twenty-four states, representing 178 colleges and schools, participated in these international projects, and the Educational Department of the League of Nations Association, which sponsors these activities, reports a continuous and growing interest in them.

There is perhaps no more striking illustration of the part the college plays in molding thought on national and international lines than the development of what may be called the "institute idea." Nearly twelve years ago the first session of an Institute of Politics was held on the campus of Williams College. Since then there has gathered each summer at Williamstown a group of persons eager for enlightenment on international problems of the day. Almost from the beginning the institute idea has been emulated by other groups, and there are now a considerable number of well-established institutes in different parts of the country.

The object of the Institute at Williamstown, as defined in the preliminary announcement, was "to advance the study of politics and to promote a better understanding of international problems and relations," and "to aid in spreading throughout the length and breadth of the land an appreciation of the facts of our relationship to other nations, and of the consequent responsibilities that we must assume." To this end, the program is determined to a considerable extent by the current international situation. The Institute has, indeed, been described as a barometer of conditions in the field of international politics. At the same time, it has attempted to throw light upon the broad factors underlying

international relations, such as race antagonism, nationalism, economic imperialism, and the formation and development of public opinion.

On the Pacific coast a number of institutes on international relations have been held on university campuses. Under the auspices of the Los Angeles University of International Relations, which is affiliated with the University of Southern California, a series of semi-annual conferences on international affairs with specific reference to Pacific and Oriental problems has been held on the campuses of the various western universities.

About ten years ago a Conference of Friends of the Mexicans was organized under the joint auspices of Pomona College and the California State Board of Education. At first a gathering of teachers, it later came under the direction of the Inter-America Foundation and broadened its scope to include all persons interested in the Mexican population in the United States. It has become the largest conference of this kind held in the country, and is recognized as one of the outstanding conferences on race relations held in the United States.

A number of our Southern colleges and universities are notably promoting the institute idea. For the fifth successive year the University of Virginia has held an Institute of Public Affairs, emphasizing particularly the domestic problems of the United States and providing for their discussion by men charged with the task of public administration. The issues discussed at the last session were: law enforcement, our Latin-American relations, the plight of southern agriculture, problems of municipal administration, religious education in the rural church, the chain store, the new industrialism of the South, regionalism, and unemployment.

Rollins College has conducted each winter for the past four years an Institute of Statesmanship designed to

provide a training field for undergraduates of Rollins and other colleges, as well as for interested visitors. This institute has from the start dealt with subjects highly controversial: the topic for the first year was, "The Future of Party Government in the United States"; another year it was, "Our Changing Economic Life," as revealed in the progressive integration of American business and its apparently declining individualism.

The University of Georgia has held two-day Institutes of Public Affairs; Emory University, annual Institutes of Citizenship; the University of Chattanooga, an Institute of Justice; Louisiana State University, a Conference on Foreign Affairs and American Diplomacy. The University of North Carolina, with the intention of bringing to the campus once in every college generation a composite picture of current social and moral problems, has now held two quadrennial Institutes on Human Relations, devoted to such problems as international relations and government, human relations in industry, interracial and class relations. Last year the University of Florida inaugurated an Institute of Inter-American Affairs, having for its principal objective the fostering of better cultural relations between the United States and the countries of Latin America.

In all sections of the country similar activities are to be found—at Yale, at Princeton, at Earlham College, at Haverford College, at Centre College, at MacMurray College (formerly the Illinois Woman's College), at Rosary College;—and the list is still by no means complete.

Among the many other educational efforts in this field are such organized activities as those conducted at the recently-established School of Public and International Affairs at Princeton, the School of Foreign Service at Georgetown University, the Walter Hines Page School of International Relations at

Johns Hopkins University, the School of Citizenship at Syracuse University, the International Institute at Teachers College of Columbia University, the Foundation for the Advancement of the Social Sciences at the University of Denver, the Causey Foundation at Oberlin College, and the Los Angeles University of International Relations affiliated with the University of Southern California.

The interrelation of education and world affairs was cogently expressed at a recent annual meeting of the Association of American Colleges by the Honorable Vincent Massey, then Minister Plenipotentiary to the United States from the Dominion of Canada. He expressed the opinion that "the realities of international affairs were nowhere better understood than in the realm of education." He maintained that "in the world of the mind there can be no disharmony between communities. The educational systems of neighboring countries may differ widely, but it is the habit of educationalists to regard themselves less as rivals than as allies in a common cause. What competition there may be between them is wholesome, for it is not in the realm of things material, but rather in the realm of ideas and ideals. In the sphere of the mind the asperities of life are softened."

The period through which mankind has been passing since the World War

discloses the danger of attempting a return to conditions of pre-war struggle or even maintaining the present loosely conceived "internationalism." The need is now to develop an enlightened consciousness through substituting for the memory of the past which now conditions the average mind, a vision of a desirable, attainable, and dynamic future.

In one of his Stevenson Lectures at the University of Glasgow several years ago, L. P. Jacks made the observation that "nowhere else are the risks of life more numerous, critical and worth running than in that form of life which bears the name of thinking." He went on to say that these risks increase in gravity "in proportion to the worth of the object thought about, being gravest when we think about the values that are eternal, with which values our citizenship, since it has a heavenly as well as an earthly aspect, is not unconcerned."

In bringing about this evolution in attitude toward world problems, the colleges are assuming a leadership of increasing importance. The academic world has been aroused to this new phenomenon. Students are giving more thought to their future participation in life in its broadest sense. The American colleges and universities have recognized and have accepted their responsibility. The college campus is no longer a cloister; it has become a forum for the discussion of public affairs.



Ethics and Economics

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ECONOMIC PROBLEMS have always interested and perplexed the moralist. From the days of Plato and the Hebrew prophets until the present time, social philosophers have puzzled over the problem of finding a satisfactory relation between the art of making a living and the art of living one's life as a whole. In recent years a growing literature of criticism has gathered about this subject as a center. The essayist, the poet, the playwright, the novelist, the preacher—all have their fling at the economic system.

Scanning this literature of criticism, one finds more confusion than enlightenment. Much of the current criticism is based on esthetic, or religious, or moral grounds, without revealing any firm grasp of economic principles. Few of the reformers would care to adopt a purely ascetic mode of life; most of them probably appreciate the advantages to be derived from wealth in relation to the other ends of life. On the other hand, there is a widespread and wholesome reaction against the large place which economic society gives to purely pecuniary motives. It is likely that for some time to come the sharpest controversy will center, not around questions that are purely technical, but around those that are mainly social or moral.

But the problems concerned call for clear thinking and careful analysis. It is one thing, for example, to propose a more equal division of wealth in terms of incomes; it is quite another thing to find a good and generally acceptable way of bringing it about. Again, one might agree that capitalism, as a way of life, is on many grounds extremely objectionable, and yet decide that cap-

italism, wisely and justly managed, can probably be made more efficient for attaining economic ends than any alternative system yet in sight. The situation suggests that both the man of affairs who needs to square his business with moral and social ideals, and the social critic who measures the business man's performance, would stand to gain by a better knowledge of economics in its relation to ethics.

In estimating the merits and defects of the present economic order, it is wise to remember that capitalism (if that is a good descriptive term) is not something devised in cold blood and set going according to a predetermined plan. Social institutions do not arise in that way; they are the product of trial and error, of long-continued experiments which are themselves often only half conscious. It does not necessarily follow, however, that the economic order could not be improved by deliberate planning, provided we have attained sufficient knowledge and intelligence to guide it into better channels. There is much to be said for long-range planning, and definite proposals in that direction are being made. But socialists denounce such proposals as half-measures foredoomed to failure; they hold that the evils of capitalism are *inherent* and that the only complete remedy is to overthrow it and to put something better in its place.

INDIVIDUALISM AND SOCIALISM

An examination of the issue between socialists and individualists is as good a way as any to start one thinking on some of the fundamental principles of economics and the ethical problems that arise in connection with them. All forms of economic organization can be reduced

roughly to two fundamental types, the individualistic and the socialistic. Capitalism, which is the prevailing form in all Western countries, belongs to the first class. It is distinguished from socialism mainly by three characteristics:

First, it is based on the principle of individual initiative and obligation. Society, or the state representing society, turns over economic initiative to individuals and thereby holds them responsible for their own self-support and the support of their natural dependents. This seems to fit in pretty well with the fundamental ethical principle that you can locate purpose and the sense of responsibility only in individual persons, even though purposes and obligations may be modified by the aims and policies of groups seeking some common end. Society (or the state) then allows each individual to choose his own vocation, to invest his own capital, to determine for himself what he will purchase and consume. In a constitutional democracy, the state undertakes to protect the rights of life, liberty and property; but it can, by due process of law, abridge any and all of these rights in the interests of public health or morals or welfare. Even then, however, the ultimate responsibility rests upon persons; if the state is obliged to step in with measures of compulsory control, this simply indicates a weak or undisciplined sense of individual and social responsibility on the part of those who need to be controlled.

Secondly, capitalism is based on a thoroughgoing division of labor. In the household stage of industry, each family or kinship group produced its own necessities and there was a minimum of division of labor. In the Town Economy of the Middle Ages, craftsmen produced for known customers until trade spread beyond local boundaries. Then there was more division of labor, but it was still comparatively easy to locate responsibility. Under present conditions,

wares are produced in a great variety of industries and distributed through markets everywhere, to the ends of the earth. Under such an organization of industry there is a very minute and widespread division of labor. Such an economic order necessarily involves a price system; and this price system serves as a sort of impersonal agency of control, regulating the money value of wares, of labor and of capital. In such a system both ethical and economic problems arise which are much more difficult to understand and to settle than was the case in earlier and simpler systems. Socialists do not propose to do away with the division of labor; but they object to the price system because they hold that as applied to labor, at least, it works injustice.

The third characteristic is that under capitalism productive enterprises and work performed within them are conducted for gain; they are conducted primarily to gain a livelihood. This follows necessarily from the first principle stated above. Still further, industry and business are exposed to risks,—due to weather, seasonal changes, the changing desires of consumers, and many other causes. It is conceivable that society might bear the risk; most of the risks that now exist, and some now missing, would occur under socialism. But under capitalism the enterpriser, who may be an individual or a corporation, bears the risk. The enterpriser, whether an individual business man or the executive or stockholder of a corporation, derives an income only if there is a surplus after all other claimants have been paid. That surplus or profit may be great or small or zero, according to circumstances. In such a system, a selective process is at work which tends to bring the most effective persons to the top. Naturally, it also offers opportunity for shrewd manipulation for the sake of gains not due to superior ability of a genuine economic or social kind.

To sum it up: the prevailing system allows the individual freedom to choose his own vocation, to utilize his own capital according to his own best judgment, to choose for himself what he will consume, where he will live, and so forth. The relative economic value of goods and services is determined by a price system. This price system is a necessary factor in determining, among other things, the allocation of capital and labor to this industry or that, in determining incomes, prices of goods and so on. It assumes competition, and under conditions of competition it works fairly well. Where competition does not exist or is not feasible, government regulation is called for. Under such a system, the consumer is the final arbiter. When he chooses to buy things, he starts a flow of money toward merchants, manufacturers, and workers; if money does not flow toward those who are engaged in these various pursuits, they fail. It is very likely, whatever we may think in our more sentimental moods, that in the long run and in most cases, failure means incompetency.

It should be added that the division of labor, which is now so complete and widespread, spells interdependence. An economic order which allows for choice in the way stated above also allows individuals to choose corporate or associated action if that is advantageous. It is needless to say that such associations are necessary, especially in an age of large-scale production. If they own property or conduct business for gain, they must be incorporated; that is, the state exercises some degree of control over them in the public interest. It is quite possible that those who direct and manage such associations or corporations, either because they fear public criticism or from nobler motives, will become more and more socially minded. Perhaps this is the most hopeful channel for the development of genuine ethics in business.

Suppose, however, that you seriously object to capitalism on whatever grounds, what would the alternative be? There is no completely consistent alternative except Socialism; and the only consistent kind of Socialism would be the kind in which the state takes over industry and undertakes to provide a living for all its citizens. The fundamental function of the state would then be economic. Boards and bureaus would have to make all decisions as to production, consumption and the distribution of incomes. If they did away with the price system, how would they determine what to produce, how much and of what kind or quality? And just how much freedom would such a system allow the citizen in any direction whatever? The Russian experiment will throw a good deal of light on such questions; it is to be hoped that it will continue until it decides, once for all, at least some of the fundamental issues.

ECONOMICS AS A SCIENCE

Meantime, capitalism continues to be the prevailing method in our country, and it is the job of the economist to study it. Economics as a science investigates the laws of production, exchange, distribution, and consumption of wealth. The hypothesis of the economist is that all men are moved by the urge to live, a desire which can be satisfied only by the acquisition of things which are essential to the maintenance of life. No one claims that the attainment of wealth is the exclusive object of human endeavor; but it would be folly to deny that it is one of the principal aims of human effort, and necessarily so.

The advantage of treating economics as a descriptive science is that in this way the phenomena dealt with can be isolated and studied on their own account. Political economy is then confined to its own limited sphere; within that sphere the competent economist is

entitled to speak with authority. Economics is not a department of ethics; the analysis of what actually happens when people produce and exchange economic goods is quite independent of the study of what ought to happen. As an English economist has well put it:

Economic principles are not statements of what *ought* to be or what always must be. They are statements of tendencies which *in fact* exist. They summarize the net operation of a great number of conflicting forces, differing in kind and quality; they state the conclusions, but take no responsibility for the justice of immutability of the premises. They *describe* the "pudding" of material life, but they do not *prescribe* the ingredients.

This does not mean that the economists desire to stop short at the purely economic inquiry. It is generally agreed that the positive investigation of economic facts is not an end in itself, but is to be used as the basis of a practical inquiry in which ethical considerations are allowed due weight. Economics is only one among a number of social sciences. The whole of human life and social relationships includes much that transcends the limits of political economy. We need a synthesis as well as an analysis; and when we seek such a synthesis, we enter the fields of ethics and religion.

MORAL VALUES

In its narrower conception, morality is identified with the practice of certain virtues which help us to fit in with an orderly life: such virtues as honesty, truthfulness, temperance, and justice. But there is a wider conception of ethics which regards it as a process of valuation for the conduct of life as a whole. We then seek a scale of values according to which we can measure or classify the numberless things which we desire and hold to be good.

Reflection on the larger issues of life reveals the need of making careful distinctions between values and at the same time finding a way to combine all values into a whole. Both economics and ethics deal with concepts of value, and

it requires careful thinking to grasp the differences and the relations between the two. When the economist uses the word value he is thinking of people's attitude toward *things*, things which we buy or sell, which we consume or manipulate or throw away. Such things do not have intrinsic value; we do not desire them or respect them or love them for their own sakes. We measure the value of such things quantitatively in terms of money; all purely economic values can be summed up in statistics. When the moralist uses the term value, the personal element comes into play. He is thinking of the influence of objects on persons or of persons on each other. We do not buy and sell persons; we do not use them up or manipulate them or throw them on the scrap-heap. If we do, we are immoral. We can love, respect and sympathize with persons. We respond to the stimulus of friendship and affection. Economic goods can be shared; but they are generally shared in terms of money, and the money is either in your pocket or in mine. Love, friendship, beauty, and truth can also be shared; but they are in no one's pocket-book or safety vault; and, unlike economic goods, they are increased when they are shared. The value of a friend does not depend upon his adjustment to one's economic wants; true friendship is for its own sake. Its value is disinterested; if it is not, it ceases to be true friendship.

If in our homes, schools and churches, a new generation of people were trained to appreciate the various values attainable in a civilized country, public opinion would cease to estimate men by their possessions and learn to estimate them by their qualities as persons. Able business men would still handle large sums of money; but they would reckon with capital resources as means to carry out projects to enrich society. The greater the projects, the richer society, provided the object was to raise the

standard of living, to spread education, to beautify the community, to raise the level of human life. The distinction between the public servant in business and the selfish profiteer would be clear and unmistakable. Capitalists and employers would exercise moderation, both in spending money and in the pursuit of money for private and selfish ends. The sordid man wants dollars or things which serve to make more dollars. The cultivated man wants books, pictures, travel, friendships, and social means for the development of stimulating companionship.

ARE ALL ECONOMIC FACTORS AMENABLE TO MORAL INFLUENCE?

If ethics furnishes a scale of values, it can help us to adjust industry and business to social ideals. It can help us to find the true relation between the art of making a living and the art of living as a whole. But to moralize business itself presents problems which are often overlooked or misconceived. The social reformer is prone to forget that the fabric of everyday life cannot be woven out of ethics alone. Whether we pass judgment upon the economic system as a whole, or upon practices and customs that arise within industry and business, we must remember that many different elements enter into the situation. The effectiveness of agriculture, industry, transportation, trade and commerce in supplying human wants depends a good deal on natural resources, on geographical and climatic conditions, on proximity to seas and oceans, all of which are determined by nature. Natural conditions set limits to the kind and amount of food, clothing, and shelter available; they complicate the problem of human contacts and intercommunication between regions and countries, the exchange of goods, of knowledge and of ideas, the development of education, religion, art, and literature.

Physical, personal, and social factors

enter into economic activities. Among the physical factors are land, bodies of water and climatic conditions. Land, as a gift of nature, together with its relative fertility, its response to cultivation and to climatic conditions, its inclusion of mineral deposits and its location with reference to markets and transportation systems, gives rise to economic problems of rents and royalties, of the prices of farm products and of the relation between food supplies and growing populations. If by some miracle you could suddenly change any one of the factors associated with land, you would have to alter profoundly any economic law or principle which includes it. But it is obvious that you cannot change the amount or the natural fertility or the location of land or the climatic conditions which influence it, by moral suasion. Neither can you influence land by moral suasion to support amply a too rapidly growing population. Hunger will drive people to seek food; at the same time the law of diminishing returns as applied to agriculture will continue to operate. The application of added doses of capital and labor will not increase the yield of land in proportion to the cost involved and the food required. Scientific agriculture can increase food to a certain extent; after that the hungry will go unfed unless their numbers are kept down. In such a situation ethical forces come into play in urging the duty of careful scientific research and the responsibility connected with race propagation. It is a problem of meeting conditions of economic pressure by a combination of intelligent knowledge and conscientious self-control.

Take another example, that of the so-called quantity principle of money which states that the value of money is in inverse ratio to its quantity. The effects wrought by the quantity of money in circulation on prices, and on debtors or creditors are, apart from

willful inflation or deflation by governments or banking systems, quite independent of warm or cold hearts, sympathy, pity, or moral sentiment. Every economist knows that the delicate adjustments of the monetary system have much to do with business cycles, unemployment, wage disputes, and social unrest; but no one has yet found a solution for this fundamental problem. It has been well said that those who are devoting themselves patiently, without hope of any reward but the discovery of truth, to elucidating the problem of the business cycle and credit control, deserve just as well of their fellow men as those who are conducting cancer research or those who in any other way devote themselves to the service of mankind. A very large part of the situations which so strain our social relations when they are deficient in Christian virtues would never arise at all but for the delusions, the apparent hardships that are unreal, and the real hardships that are not apparent, that come about when the monetary unit changes its power. Without the proper intellectual solutions, no ethical factors will in themselves suffice to avert these evils.

To cite just one more example: Among the human factors which enter into economic functions are labor and management. The total of all incomes derived from industry depends upon the quantity of production and this, in turn, depends upon the effort put forth and the care with which the factors of production are balanced. The shares paid in terms of wages, salaries, interest, or profits are affected by the size of the labor population, the number of employers, the amount of capital at work, and differences in natural capacity and acquired skill. Under ordinary conditions, the "marginal principle" which states that the reward of any agent of production tends to equal its real output at the margin will hold true. For a time one factor—say capital—may be

induced by self-preservation, or by generous instinct, to increase the reward of another factor, management or labor, beyond its marginal deserts at its own expense, but it is doubtful if this can go on as a long-time phenomenon. There is, of course, attaching to many businesses, an economic surplus after each agent has received its marginal reward, and much may be said as to the equitable division of this fund where it exists, by bonuses, profit-sharing, and the like, but the economic fact is that it cannot be made a factor in *general wages* or normal interest and average marginal costs. There are marginal producers, marginal workers and marginal consumers—those just capable enough to stay in business or to hold a job or to buy commodities at given prices. But the margin is not necessarily fixed or permanent. The margin of efficiency and of purchasing power can be raised or lowered. The relative number of capitalists, employers, laborers, and consumers can be changed. If the increase of population were checked by restricting immigration or by birth control, and the quality of the people raised by wise measures of eugenics and education, many of the economic factors would be profoundly modified. If workers, for example, kept down their numbers, increased intelligent effort, acquired accurate knowledge of conditions, developed such native capacities as they have, they could raise the marginal value of their services and increase their bargaining power. If by thrift and a wise development of labor banks they gain ownership of capital stock in various industries, wisely selected, they would not only enter the ranks of property owners, they would increase their influence in controlling the conditions under which they work. To put it in a nut-shell, if the factors and forces which enter into industry and business were more evenly balanced, rewards would also be more evenly balanced.

THE MORAL IMPULSE AS A DYNAMIC

It should be clear, then, that ethics is not a substitute for economics; it is not a substitute for any kind of accurate knowledge. On the other hand, knowledge is dead unless it is somehow related to action. It is not the function of ethics to propose methods for industry, or to furnish programs for the organization of business, the regulation of industrial relations, or the mechanism of a monetary system. These are problems beyond the competence of the moralist as such; they are problems to be solved by the experienced and expert technician, administrator or economist who understands at first hand the conditions out of which the problems grow. But, if ethics must yield to knowledge,

knowledge must in turn be responsive to moral impulses. A man who is morally alive is a person of vital emotions controlled and directed by intelligent purpose. Ethical impulse is a motor force which keeps men moving in the direction of the right and the good. It is revolutionary, breaking the bonds of outworn traditions and customs. It allows no stagnation, no inertia, no crystallization of special privilege which robs the mass in the interest of the few. It is a vital force which stirs the spirit and will of man, touching his power to do, as well as his knowledge of what ought to be done. As such it has an essential part to play in economic life as well as in education, in politics and in religion.



Motivating Trends in Present-Day Reading and the Influence of the Bookstore

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IN THE OLD classic days, when only the leaders and rich men of a community were educated, libraries were a mark of culture. Their possessors used them for their mental and moral enrichment, and to enlarge their knowledge of life. Now that books have been printed for everybody and everybody is supposed to be educated, what are the directing influences in the building up of individual libraries? The opportunities for selection are very wide and the types of learning cover an infinite variety of interests. The opinions of what makes life satisfactory change not only with the individual, but with the rotation of economic circumstances. When America is rich and everybody has an abundance, there is, in general, a haughty and triumphant attitude toward the world and all its forces. When the depression is on, the psychology of the general public vacillates, like a compass between two dynamos in a powerhouse, north, east, south or west, it flutters, it does not direct! In this fluttering psychology of today can we find any motivating trends in the reading of books?

In previous panics men turned to the Bible in large numbers. The sale of that book was bound to increase in hard times. During the present panic until very recently there has been no turning toward the Scriptures. Why? Some Bible publishers say "Because it is no longer the word of God," meaning that it does not have the sacred authority that it once was supposed to possess. Another publisher says it is "Because everybody has a Bible" and a third publisher says, "It is because we have so many toys, such as the radio, the movie

and the auto, that we have formed the habit of resorting to them to forget our difficulties and have lost the sterling character of our ancestors, who faced the conditions of life even when they were very hard instead of running away from them." The latter seems to have more truth in it than the two previous claims, and I believe this because there is now beginning to be a distinct increase of Bible sales to the "man in the street." Perhaps people have tried to get away from the hard facts of life by playing with civilization's new toys but have at length found these to be full of mockery. They are facing facts now and remembering where their parents and teachers used to turn for guidance and strength. The Bible as understood today is greater than ever before.

The major concern of thoughtful men today is to know more about God. Scientific progress has shown our world to be so small a fact in the universe. If David said "When I consider the heavens, the work of thy fingers, what is man that thou art mindful of him" in a day when he thought the stars were just holes in a solid canopy a few hundred yards above his head, what would he have said in this day of the Yerkes telescope! Even religious and reasonable men wonder if religious systems, which came into being before modern science had made any of its revelations, can have authority in a universe which is revealed to be so great? These men are turning to what astronomy itself may say, so that there is a tremendous trend toward books by great astronomers, who know how to express themselves clearly. It is a comfort to find that most of these astronomers are

themselves earnest believers in God, and that during the last several years men like Sir James Jeans, Sir Herbert Joad and A. S. Eddington have produced volumes to satisfy the craving of the human mind to find a God who is competent for such a universe as this. Some of these men show us a God, but they can not assert that he is a God who cares. The astronomers say that to know God as a friend is outside of their experience as scientists, but within their experience as living souls: they differentiate between themselves professionally and themselves as personalities. Professions they can name and take care of, personalities they can in no wise explain. Introducing Sir James Jeans at a Harvard lecture recently, Professor Harlow Shapleigh, the great astronomer, said, "In science as well as in theology the heresy of yesterday becomes the orthodoxy of today, and by the way, the latest heresy in science is that God made this whole thing." Such is the consensus of present opinion among great astronomers and other scientists. Men of poetic insight come forward to meet this need of a self-revealing God who cares for humankind; the mystics like Rufus Jones; men of pastoral experience like President Palmer; poets of insight like John Masefield and John Oxenham, Alfred Noyes, Edward Arlington Robinson, who closes his poem "A Christmas Sonnet, for One in Doubt" with this couplet

Something is here that was not here before
And strangely has not yet been crucified;
philosophers like Edgar Brightman, Rudolph Otto, W. E. Hocking, Edwin Lewis. The great outstanding search among the writers this year has been for satisfying books on God, and the list of publications to meet this need has been large and well received.

II

Another motivating trend in reading is toward psychology. In trying to find

God men become interested in trying to find themselves. Can psychology explain the soul? Without doubt, the psychologists, although so opposed are the various schools that the intolerance of old-time religious denominations is like a gutter to the Colorado Canyon in comparison, the psychologists have helped men to understand themselves, although they do not quite locate the soul. Readers strive to find out why their neighbors behave in certain fashions, how to influence their neighbors to make certain decisions, and how to size up and even to alter the motives of men by the guidance of Jung, Freud, Mac Dougal, the Gestalt psychologists, and all the schools. It is believed by many that they can get rich in business if they understand psychoanalysis, and use psychoanalysis on other people. It is the belief of others that they can increase their own powers and happiness by psychoanalysing themselves. Still others turn to psychology out of curiosity, just as they would to a new puzzle or to a new continent revealed by some new Columbus. With all its disappointments, all its incongruities, psychology has achieved remarkable results. Some claim it is not yet a science. Others that it can never be a science. But at least it is interesting, and gains a very wide reading. Here men are trying to find out who and what they are themselves.

Biography, besides being a form of history, is an objective form of psychology. Men read biography to find how the hero faced life, what obstacles he overcame, what use he made of his victories and what contribution he has made to society. The biographies of the present time are more human than those of a previous period and, for that reason, more satisfying and instructive. Great is the revelation of motives in the autobiography of Lincoln Steffens; not so clear, but more challenging, are the motives manifest in the biographies of Gandhi. By psychology and the new

biography, students are trying to understand themselves. If the first concern today is to know "What and Where is God?" the second is to know "Who and Why is Man?"

To interpret the science of society is a powerful motivating trend in our present reading. The Great War and its aftermath lead to an interest in not only the economic story of the European and Asiatic nations, but in their interrelations and their history from the beginning: Why, for instance, the Russians are Russians with all that goes with that temperament? A study of their history from Ghengis Khan and Peter the Great forms the base on which one can understand *Humanity Uprooted*, and *Red Bread* by Maurice Hindus. Why the Scandinavians are distinct from the Italians, the Germans from the Spaniards, the Turks from the English, and similar questions—these are seeking replies. The world situation creates a great eagerness to know these things. To certain readers these differences between the nations indicate that there can never be world peace.

To others the very differences—each nation a strong personality, each one a member of the same family and, by reason of its distinguishing qualities, a contributor to the strength of the family—these others believe that the very differences, when once consolidated by an understanding, are the assurances of our peace; the prophecy of a time when there shall be no famine, no destruction, but friendliness, abundance and the reign of goodness upon the earth. Readers in this particular field of books find themselves in various moods, ranging from depression to exhilaration, but they all find it a fascinating study. The advantage of all this study of history and races is that it is giving us a true perspective of life. Before the great war we were mainly satisfied that, if we read the papers, we knew what was going on and what was likely to go on.

Now we feel that the news of the passing hour, the transient paper and its hurried conclusions are of worth in proportion as we know the story of the realms and races involved. A newspaper reader is like a man in a canoe—he can be veered in any direction very quickly, and if he does not look out, he will be overturned in the waters of a great confusion. The man who reads the news but also studies the serious works that have to do with post-war affairs is like an ocean liner, he has power within him to meet the head winds and depth enough to keep from being overturned. There is hope for mankind in this great trend toward a working knowledge of humanity's national experience.

To help us to know our own country as well as other countries comes the anniversary of Washington. There is hardly a church or chapel, there is not a school house in the land, where there will not be given at least one address, and perhaps many, on the character of Washington, during this bicentennial year. The long list of books, some of them classics from previous periods, and the newer books just issued, claim the attention of all leaders of thought and all patriots. It is fitting that at such a time as this the dignified and strong character of Washington becomes our study. We do well here to read *The Epic of America*, in which James Truslow Adams insists that we owe our existence as a country to George Washington, and bears to him the testimony,

In the travail of war and revolution, America had brought forth a man to be ranked with the greatest and noblest of any age in all the world. When we think of Washington . . . we think of a man, who by sheer force of character held a divided and disorganized country together until victory was achieved, and who, after peace was won, still held his disunited countrymen by their love and respect and admiration for himself until a nation was welded into enduring strength and unity.

IV

A motivating tendency which is just beginning to reveal itself with vigor is

a new emphasis on the historic Jesus and the development of Christianity. Sectarianism seems to have wrought havoc with the men of Christ. Often they battled one another instead of preaching the love which was revealed in Jesus. In some cases when they ceased to fight, they ceased to be interested. In such world dilemmas, when we are turning toward possible guides who may help us out to a permanent basis of contented life, we find scientists like Michael Pupin, leaders like Gandhi, as well as Christian theologians, turning with a new enthusiasm to Jesus. There is also a conviction that Christianity cannot be more than Christ, and many are believing as never before what President Hyde once stated, "That Jesus is all of God that can be expressed in human form." Using their increased knowledge of science, of psychology, of history and the motives of men, writers are striving to revalue the meaning of Jesus. Regardless of previous religious training men throughout the world are striving to get the real significance of the founder of Christianity.

How did one man so change the ancient world? What have we to expect from Him? Can He redeem our social order? Can He save the world? Schweitzer's *Quest of the Historical Jesus*, is read today with a new eagerness, and his latest volume, *The Mysticism of Paul the Apostle*, is mighty in its promised effect on our interpretation of the Gospels for our times. *The Mind of Christ in Paul* by Professor Porter, *The Spiritual Pilgrimage of St. Paul* by F. H. Ballard and the popularly written *He Upset the World* by Bruce Barton, together with Schweitzer's volume remind us that we must give full place to this apostle whom Jesus made. *Jesus and the Gospel of Love* by Canon Raven, *Love in the New Testament* and *Grace in the New Testament* by James Moffatt contribute a new splendor to Christ Himself. Besides the modern translations of the

New Testament by Weymouth, Goodspeed, Moffatt, Ballantine and Montgomery, readers are finding cultural and religious satisfaction in Kirkland's *Portrait of a Carpenter*, Bowie's *The Master*, Basil Matthew's *A Life of Jesus*, Shirley Case's *Jesus: A New Biography*, Bailey's *The Gospel in Art*, and the long list of older established biographies of Christ. But there is an acute and vigorous call for still more sublime interpretations of Christ and his work. Here we are to look for profound and startling volumes in the near future. Lives of Christ by spiritual evangelists equal to Matthew, Mark, Luke, John, and Paul, that shall answer for him with an everlasting "Aye, He is the one, we need look for no other."

V

A secondary motivating trend is one that always prevails—that of keeping up with the class of people to whom one belongs, to read the books they read, to know the thoughts they are thinking and to be conversant with their type of culture. This is the trunk line traffic especially with fiction. Another, is the inner satisfaction from fellowship with the great writers. This may be independent of any use to which the reader puts it or any equipping for task. For instance, a man of very ordinary education may buy numerous books on recendite subjects like mysticism—difficult for him to understand and not of immediate value to him if he does understand them—just because he likes to live in that atmosphere of thought. Another man will seek to find all he can in the literature on immortality, not to assure himself that there is an after-life for himself and his friends, but because he finds great satisfaction in that realm of thought. The opposite from this is the motivation of the young professional man, the teacher, and the minister, to supply himself with books and equip himself for his work. Young ministers today buy far more books on

church administration, books on worship, books of services, funeral manuals, and books on religious education, than their predecessors were wont to do. New vistas of great reach are opening here.

How can a bookstore influence these motivating trends? The first answer is through advertising, which someone has called "the most expensive luxury in the United States." But who reads the book advertising? Almost anyone will notice the cigarette advertisement—even those who do not smoke. It is probable that readers only will notice the announcement of books, and they are concerned but a little unless it be an announcement of their own type of book. Very likely there is much futile book advertising. This is not because the writers of these announcements are unaware of the psychological approach to the purchasers, but because they are dealing with a product so widely specialized, and which must be spread out over ten thousand titles in a year. It is a very difficult thing to promote a given book efficiently. If the author is widely known his name will carry the book. A good title is good promotion, but the publisher and not the bookseller selects the title. The bookseller can influence the publisher about future book titles, for dealing directly with the public, he knows the preferences of that public. A bookstore can affect the trend of reading by first establishing a well-known character for itself. Let it become known not only as a place where service is effectively and promptly rendered, but a place where care is exercised, too, for the appropriate stock-in-trade. There is much personal character in a properly developed bookstore.

The arrangement of this store will help to give it individuality. A proper classification of the titles is of main importance, so that people interested in biography of a given sort, or poetry of a special period, can turn to that section

and browse to their hearts content among the very books that appeal most to them. The windows of a bookstore are its eyes, which do more to reveal its character than any other feature. The windows should be decorated often and emphasize only the proper titles. A religious bookstore must keep its displays in close touch with the periods of the Christian year—as Lent and Christmas. The kind of background used for the displays should be associated with these periods, and always of the right dignity and proportion. The bookstore of established and recognized character can help its customers by circular letters touching on the themes which concern the recipient. Customers trust these letters. This direct service is worthy of the utmost attention and justifies a considerable outlay, that it may be in keeping with its purpose.

The religious bookstore in particular is undergoing a great change. At one time it was narrow and sectarian. Its tendency now is toward the widest tolerance and the largest interest in all that concerns the character and well-being of men. The religious bookstore which most nearly approaches the demand of the times is like the hymn book—where you can find side by side Cardinal Newman, James Watts, John G. Whittier, Ira Sankey and John Haynes Holmes. As these bookstores have become more generous in their selections they are winning the confidence of the public in a new degree. Once these stores were full of strange echoes when a non-church member entered. Now there are no haunting echoes. Men who did not belong to organized religious groups in the old days sought their spiritual food from those like themselves who remained outside. This is no longer necessary. Books by Barnes and Lippman are side by side with those of the most formal ecclesiastic, and the intelligent and critical analysis of any of those books can be given without

prejudice by the clerks in attendance. Thus the religious bookstore becomes an institution liberal in its scope, and meets the needs of the individual more intimately than almost any other form of literary service. A good religious bookstore is a powerful factor to in-

crease the happiness of mankind. Its stock in trade is good books, described by Moffatt's translation of Ecclesiastes 12:11, "A wise man's words are like goods, and his collected sayings are like nails driven home; they put the mind of one man into many a life."



THE old structure passes. Religion, morality, business, family, school, and state change. Many forms under which generations lived worthily and died content have been outgrown. To see only the emergence of life from the older patterns awakens some forebodings. What instead? Is the goal chaos? To look into the meaning of the civilization and culture that lie behind, and to gather the essence of past contributions into a new integration, shaped to modern social needs, is the creative opportunity of the educator.—*Character Education*, The Department of Superintendence Tenth Yearbook, 1932, p. 59.

The Y. M. C. A. at Work in the Lower Social and Economic Levels

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THE Young Men's Christian Association in its program of activities is at present making a decided shift toward those of the lower social and economic levels. Evidences of this tendency may be observed in many communities, large and small, throughout the country. In Kenosha, Wisconsin, after an extensive survey of boy gang life, the new Y. M. C. A. boys' work program was organized largely in terms of such neighborhood groupings. For some years, the Pittsburgh Association has supported a secretary in the Morals Court who, upon hearing the cases of certain youngsters, has functioned as probationer and in turn has related many of the boys to the appropriate Y. M. C. A. branches for further supervision. In Detroit, an extensive work is being carried on with older boys employed in the Western Union, Postal Telegraph and other downtown business centers. Again, the increasing range of activities involving the adult unemployed group, on the part of hundreds of Associations, indicates the increasing attempt of this movement to adapt itself to such lower social and economic levels.

It is difficult to find a term which might best characterize the particular group to whom we are referring. "Under-privileged" is not a satisfactory term since privilege in the best sense does not always follow wealth. We are thinking chiefly in terms of boys and young men from those homes where the family wage level is below \$2,000 annually and a group differing from the "white collar" group with whom the Association has in the past been purported to major.

There are some in Association circles who do not feel that the Y. M. C. A. has a place in ministering to the group under

consideration; that it does not have the necessary techniques to do an adequate job; that it should not attempt too wide a spread of endeavor; other agencies can do the job better. Regardless of these adverse judgments, we believe that there is a significant tendency in the direction of work with those of the lower economic levels. What fundamental changes, if any, in methods or in attitudes concerning major social issues may follow, the future alone can decide.

The experience of one city is not sufficient to indicate a major trend or tendency. We are, therefore, offering the experience in Cincinnati merely as one expression of the tendency, but with the assurance that the interested observer in other metropolitan areas will, if he is willing to search, find similar experiences.

We will discuss this tendency under three headings: (1) work with individual boys, (2) efforts with such boys in groups or gangs, and (3) activities with unemployed adults.

(1) Ralph sought entrance into the Y. M. C. A. school club and was admitted. He failed to adjust readily and the leader sought an explanation in his home and classroom. The mother, worn out in the process of raising a family of twelve, was non-committal. The only significant information gained in the home was that the boy had had considerable ill-health and that he spent most of his spare time on the dump looking for junk. In the school, the boy was unwilling to move ahead with his class because of the new situation facing him in a strange classroom. The principal would become conscious of the boy's desire to talk to her as a shadow flitted back and forth near her door. Not being aggressive enough to

enter the room, he remained outside until called. Being a dub in athletics, the boys were loath to choose him on their teams. Owing to his withdrawing tendencies and certain neurotic indications, the case came before the Central Clinic (children's guidance) where his case was reviewed with a visiting teacher and Y. M. C. A. secretary in attendance. The examiner recommended an out-door experience both for health and the possibilities of a wholesome group relationship, and the Y. M. C. A. camp was suggested. Later, when the car called at the home to take the boy to the camp, he could not be found. A new experience to be faced had caused a further retreat to the dump.

The preceding case represents a partial failure. It also represents one of many in which visiting teachers, Y. M. C. A. secretaries and other social workers are collaborating.

Tom's problem was also that of an unfavorable environment. His juvenile court experience grew out of a temporary slip while a member of a gang. It was arranged for Tom also to go to the camp. For two weeks he was to work as dishwasher. At the completion of two weeks, Tom asked if he might continue. He had made good in more ways than one, for his talent in drawing had led to an assistant relationship with the art instructor. Tom stayed the entire nine weeks and upon entering school in the fall secured a scholarship which enabled him to take art work at the museum. Tom brought his little brother to the Y. M. C. A. and secured a membership for him, agreeing to work for it in the boys' department office.

In one of the communities of about 12,000 people, approximately 375 families are being given relief. The Y. M. C. A. secretary has organized his constituency to gather food and other contributions, working closely with the Associated Charities, assisting in the distribution of the food and clothing. Individuals beset by installment houses and

loan sharks, fathers and young men out of work, and hundreds of others, come to the secretary for advice and help. A rather interesting series of tests has been developed by this secretary, which, coupled with the free examining service given by a committee of local physicians, offers a fairly comprehensive though crude analysis of the individual. This particular Y. M. C. A. branch represents a maximum use of community lay leadership and equipment as over against a highly secretarialized institutional center.

Virgil was one of 105 boys interviewed under the leadership of the preceding secretary during the month of October. The boy was 16 years of age and in the eighth grade of school; his father was a night watchman of limited education. Virgil was a member of the Brady gang which had built a shack under the direction of the Y. M. C. A. club leader, on a hillside of the Longworth estate. Virgil had always been a problem in the home and school, the complaints increasing in the last few months until his father brought him to the Y. M. C. A. secretary.

The doctor's examination indicated certain physical disabilities and the history revealed considerable head and ear trouble. The intelligence test indicated a P. R. of 25, which placed him on a rather low scale in comparison with others of his same age.

His mother is a timid, retiring soul with a greatly elaborated feeling of martyrdom, her feelings easily hurt, and with a highly sensitive nature, leading to frequent pampering and sobbing with the boy rather than thinking and advising with him. On the surface, the father appears to be rather attractive, yet, from neighbors' reports is very cruel and excessively greedy in his sex demands. On several occasions he was reported to have beaten his wife just to see her cry, afterwards becoming extremely sorry and repentant, and still later repeating the same treatment. The boy, in turn, has exhibited some of these same sadistic ten-

dencies toward his sister and younger school playmates. In many of his reactions in the tests there seemed to be an unwillingness to face reality and certain evidences of sex perversion.

Attempts were made to secure a change in the father's attitude, involving a substitution of praise for the boy's limited accomplishments instead of constant criticism, and a recognition on the father's part of the inability of the boy to receive extremely excellent school subject marks. In addition, a better group experience involving wholesome contacts with those of the opposite sex under the proper controls was attempted and the endeavor made to substitute a specialized trade school education in place of the desired academic course (not that the lower intelligent individuals should all be directed toward the trades). The boy is making some progress but there is still a long road to travel toward a wholesome adjustment.

For six years, the Y. M. C. A.'s of Cincinnati have been working with the Vocational Guidance Bureau of the Cincinnati Public Schools and those of Hamilton County, in offering vocational counseling for boys of the high schools. Last year, 325 business and professional men assisted in the process, using vocational analysis blanks, test data furnished by the psychological laboratory, and other data. A greater emphasis is being made with boys of the lower economic levels by offering counsel to boys of the telegraph companies, caddy groups, and boys in the trade schools. This latter service will be directed primarily to a group which is entering the skilled trades, with limited possibility of further school experience.

The vocational service brings men of more mature judgment together with boys who are facing their life work in order to assist them to make wholesome adjustments, including an emphasis upon continued education and a wholesome philosophy toward life. Ten hundred and sixty-six boys received from one to

six interviews each in the 1930-31 season.

Statistical records indicate that 1,006 problem boys referred by the courts, charities, and school authorities have been interviewed in the past year through the resources of the various Y. M. C. A. branches (eleven branches reaching sixty-one small communities or neighborhoods with community-centered programs).

(2) Boys' gangs in a neighborhood setting exhibit the most spontaneous type of boy groupings. Where the group becomes destructive through such manifestations as stealing coal from the railroad yards, riding the cattle inside the stock-yard's fence, pilfering electrical goods, ripping out the plumbing in unoccupied houses, destroying equipment in the school buildings, and other like misdemeanors, the juvenile court, school principals, visiting teachers, police, or charities, call the Y. M. C. A. to assist in handling such gang situations. The usual procedure practised by the leader is to call a few leading individuals together at the school building or community hall, suggesting in most cases a grouping around athletic interests. Certain types of program efforts are characterized as "sissy" by these groups and only a flexible, adaptable pattern can hope to operate as an entering wedge. The boys add to their numbers with the complexion of the group changing according to the original cohesiveness of the disturbing gang, or lack of it. The interests broaden and if the leadership is competent, the club group continues over a period of several years. In many cases, many related community groupings have emerged as a result of such initial approaches. A gradual beginning is being made, with especially strong co-operation in one community on the part of the police who are referring such gang groups directly to the Y. M. C. A. without reference to the intermediary court. This principle of positive substitution as opposed to negative suppression merits

consideration by all crime commissions.

A gang of boys was brought into the court for stealing dies and patterns from the T. Company. As has been suggested, the court called the "Y." (Fifty-six such gangs have been referred by the court, visiting teachers, and others to the Y. M. C. A. during the past year.) It seemed advisable to meet the group at the school which they attended. Unfortunately, a teacher had impressed them with the fact that they were a bad gang and were now to be organized by the Y. M. C. A. One can appreciate the difficulty. However, when they found that the leader was a fairly good boxer and ball player, they accepted his recommendations. Boxing caught their fancy. The group grew from nine to one hundred and fifteen in four weeks. The age range being too large and boxing being but one temporary interest, three clubs were organized with an attendance of eighty. The school gymnasium and playing field became a substitute for the dump where the search for hidden treasure had led to the finding, or rather purloining, of valuable dies and patterns. (There are now eight boys' clubs and twenty athletic teams in three neighborhood communities organized as an outgrowth of this first gang situation. The various groups have their headquarters in school buildings, lodge quarters and one town hall.)

Monkeys are not the only animals that dwell in trees. In the east end of the city there are five tree houses where as many gangs make their summer homes. They have succeeded in getting certain business men to supplement their earnings from the sale of junk and old papers and now one of the houses boasts of a radio, while all of them possess fancy articles of furniture. The "cops" of the neighborhood climb the ladders frequently and are good friends of the boys. In the Community Y. M. C. A. branch in this area, concerning which we spoke in an earlier section, due to the fact that

finances permitted the employment of but one secretary and a janitor, the united club system has provided volunteers for desk supervision, janitor work as well as supervision of the "gym" floor and club work.

Using every means at their disposal to curb the increasing rate of juvenile delinquency, juvenile court officials are backing the Central Parkway Y. M. C. A. in conducting recreation for boys in the detention rooms at the Court House. Scrimmage-ball, a rough and tumble game that is ideal for the development of fair play and sportsmanship, is a popular indoor game; and when a larger play space is available in warm weather the boys get enthusiastic about volleyball. Other games vary the program. That sportsmanship is being developed is indicated by Montana Jack's rebuke to a team-mate who tried to claim a point on a questionable play. "Oh, give them the ball. We don't cheat here!" he exclaimed. Recently the Public Recreation Commission has supplemented the work of the Y. M. C. A. by sending over craft work and game instructors on alternate days.

One of the colored branches conducts a related building and community program around nine gangs, made up largely of local coal-stealing groups picked up in the railroad yards by policemen.

Several branches have succeeded in securing luncheon clubs, civic associations and the parent-teacher groups to combine on financial projects which make available the services of partly-paid college leaders and the rental of school buildings as meeting places.

The summer camp represents a problem. Here the contrast in clothes, amount of spending money, and other social factors have, after a period wherein there has been a combination of all types, led to a proposed separation for next year. It has been suggested that the so-called "deserving" boys attend camp the first week and the last two

weeks. It is interesting to note that the fathers on the camp committee keenly desire the mixing, while their wives take the opposite stand. Democracy versus aristocracy and unfair competition between social groupings represent the major problems in this particular area.

Five thousand boys are employed in caddy service in Cincinnati and suburbs each summer. This form of juvenile employment has been practically unnoticed in previous years, yet the idle moments have been the breeding periods for exceedingly unwholesome practices.

During the past two years, in co-operation with the Golfer's League, a program has been started in fourteen golf clubs whereby the boys have been organized to supervise programs of wholesome recreation and education. Caddy councils, through a combination of appointments and elections, and made up of representative boys, have been organized in each club. These councils direct recreational activities such as baseball leagues, volley-ball, trips to Y. M. C. A. buildings and trips to educational and industrial centers. In addition, the councils assist in setting up programs of personal guidance wherein club members offer guidance in the field of education and vocational selection to the caddies.

One of the caddy councils recently passed a resolution protesting against certain attitudes on the golf course, namely, excessive profanity, dishonesty in play, and the like.

Much of the success of the caddy work has been due to the strong leadership of a high grade business man who is completely absorbed in caddy problems and interests. Another factor is the caddy master who may make or break the whole process. The Y. M. C. A. secretaries visit the council meetings, the caddy master's association meetings and give general supervision to the entire program.

(3) Let us turn our attention to both group and individual contacts in terms of

the young men and the more mature adult groupings.

Early in the year 1931, one of the Y. M. C. A. branches recognized that there could be a great deal of service rendered to those men who were unable to find employment. The work was started by getting together a group of about one hundred men. These men were given complimentary membership tickets in the Y. M. C. A. branch, which were good for a limited period. A series of informal educational classes was arranged in response to the particular needs and interests of the group. At these classes, business men and university professors spoke upon vocational topics and in some classes upon more or less cultural subjects. This group held together fairly well during the spring months.

During the summer a recreational baseball league consisting of eight teams with one hundred and fifty different individuals, all representing the several sections of downtown Cincinnati, was organized. This league operated during the greater part of the summer with very good results.

Last fall the informal discussion groups were re-organized. They meet on Monday and Friday at 2:00 P. M. Again, business men and university professors have given their services to this program. Following these sessions, checkers is played from 3:00 to 4:00 o'clock, for those who care for it. Those who are interested in music retire to another room where a glee club has been organized, the outstanding feature of the music group being the quartette, which is progressing very nicely. In addition to this service, additional complimentary membership tickets have been issued to the group. These tickets give them the facilities of baths and swimming pool, which are used to a great extent. Another activity offered to these men has been the provision of the use of the gymnasium for several hours each week. The men this fall and winter have been tak-

ing greater advantage of this privilege than did the group last spring. It might be of interest to note that the average man being served has been out of employment for eight and one-half months, while some of the men have been out as long as two years. The average man is a high school graduate, with the educational advantages ranging from the fifth grade to postgraduate college work. This average fellow of whom we are speaking is twenty-five years of age, although there are several men in the group who are over fifty years of age. The average fellow is single, while 20 per cent of them are married and have dependents, and about 3 per cent are divorced.

In the area served by Lockland (Colored) Branch Y. M. C. A. there are many families, recently come from the rural south, whose honest worth is attested, without any question, by their home hunger. They came to this community primarily because home sites were offered to them at a price and upon terms that they thought they could handle. That, in many cases, the prices were ridiculously unfair and the terms harsh is patent to anyone who cares to investigate.

But these people were almost entirely laboring folk, unfamiliar with the intricacies of home buying and obsessed with the prevalent idea that times were "normal" and that they could bear the load to the end. In many cases the "end" would never have arrived anyway; in all cases it would have been a bitter one. When the depression came and the revenue derived from their sweat, with which they hoped to keep up their obligations, was cut off, they found themselves all at sea, where they had been from the start without realizing it. Sensing their state of affairs, and that the time was ripe to apply the only remedy against its constant repetition, the Y. M. C. A. Committee of Management decided to open a night school, offering courses leading to greater efficiency in living-making, such as the three "r's," home management,

mail service training, and so forth, but the fundamental purpose of the Committee of Management was to offer some general training to those who came, to fit them better to handle the problems that arise in everyday life, by which people are relieved unfairly and inhumanly of their earnings, especially Negroes.

To teach them, for instance, not to sign a deed believing it to be a mortgage; not to pay \$75 (on time) for a white "gold" ring with an imitation cat's-eye stone the size of a five-cent piece; to refrain from their apparent attempt to exhaust the world's supply of gasoline—and all that sort of foolishness.

To this end, Mr. R., a practicing attorney, a member of the Committee of Management, and the one to whom the conduct of the night school was entrusted, carried on a lecture course, assisted by Mr. L., another practicing attorney in Cincinnati, dealing largely with the legal procedure of small things. The course was largely attended, especially by the unemployed, as, in fact, all the courses were. That it was highly effective has been evidenced by the numerous actions, or lack of action, on the part of those who attended.

The school was very well organized with an excellent corps of volunteer teachers from the ranks of the professional school teachers of Cincinnati and the valley. There was an enrollment of 106 during the three months the school was in progress. The average attendance was something better than 75 per cent.

The expenses were very low, due to the real, interested service of those who assisted, and it was taken care of almost entirely by a fifty cent fee that was charged to each student who matriculated.

Lockland has done, and is doing, its bit for the relief of the Negro people in these generally depressed times. The depression among its laboring constituency is probably more marked than the general average, but the night school

proved to be a most worth while contribution.

Out of such group relationships, as previously described, come the opportunities to deal with individuals. The young man who comes to a strange city seeking work needs a friendly hand and in many cases the extension of time to pay dormitory and membership fees. Those carried on the books now represent a financial carrying charge of well over \$10,000. These men need friendly counsel most of all and a stiffening of morale. At this point, the downtown educational, membership or activities secretary, with his co-operating laymen, fills a real need, supplemented by the free employment agencies which are operated in two of the Y. M. C. A. branches.

Let us now turn our attention to several cases of individual service in the adult field. Charles G. enrolled in the Y. M. C. A. School of Commerce three years ago last fall. The grades which he has received indicate that he is above average as a student. He is 27 years old, is married, and now has two children. When he enrolled in the school, he had just been married and had a good position as cost accountant with one of the large firms of this city. He found life rather promising.

During his first year in the school, the first baby was born. During the second year he was obliged to lose time and was put to some three hundred dollars expense because of a goiter operation. When he came in this fall to register, he explained that it would be necessary for him to enter school late because his wife was expecting another child. He also stated that he owed some \$44 on last year's account which he did not know how he was going to pay. He did feel, however, that as long as he had his position, he would like to continue his junior year in the accountancy course.

He entered school several weeks late, being very happy because everything had gone well with his wife and he was the

proud father of a baby girl. He also said that within a month he expected to be able to pay \$4.00 on last year's account. Within a month he did pay the \$4.00, but was very downcast when he came in the office. He explained that he had received a 10 per cent cut and with all the bills he had hanging over him, he did not see how he was going to make ends meet. He wished to remain in school if the Y. M. C. A. would let him and was assured that he was regarded as a good credit risk and that the Y. M. C. A. wanted him to continue. Two weeks later, he came into the office still more downcast because he said the day before he had been called in to receive his two weeks' advance pay and had been notified that he was no longer wanted. He said that the 10 per cent cut which he had received two weeks before now seemed like a mere nothing in comparison.

He felt that he must surely now drop out of school, but the secretary explained to him that, since he had more time on his hands than usual, it would be well for him to continue with his school work. After two weeks' time Charles succeeded in finding a position that offered him employment until Christmas. As a result of this position, which, as it turned out, lasted only two weeks, he came in and paid another \$4.00. The employment bureau has been trying to find work for Charles and has referred him to a number of employers, but so far without success.

In personal conversation he explained, "You have no idea what the kind of experience I am going through does to one's insides."

On January 22, 1931, H. E. R., age 34, came to the employment office in pretty desperate circumstances. He had been in the employ of a railroad company for eleven years and was laid off; and had been out of work for several months. He has two small children and is a divorced man. His appearance was not

very attractive due to the condition of his clothing, and his morale was quite low.

The secretary was able almost immediately to give him some temporary work. He had, since that time, come to the office several times for vocational counseling and general discussion about his children and home life. After the temporary work, this man might have gotten back into the same condition if it had not been for the fact that the secretary was meeting with him in constant counsel. He is now permanently placed with a manufacturing company as night watchman and fireman, and is better able to provide for his children. The following is an extract from a letter received from him October 23, 1931:

"Your letter today of the 21st. I cannot tell you how grateful I am for being able to work and once more supply the things that come up in my daily life. This week I got three pairs of shoes for my children and got one ton of coal in the bin, the first in this season."

The two cases following represent the university group who, though not generally regarded as being in the lower social and economic levels, indicate the character of service offered to co-operative students, many of whom come from homes which are near the poverty line.

J. K., an intelligent and capable young man from northern New York, worked for about one and one-half years after his graduation from high school, in the chemical department of a large rope factory. At the end of this time he was out of work and had about enough savings to pay his tuition to college for one or perhaps two years. His aspiration was to become a chemical engineer. He knew this course was offered at the University of Cincinnati and understood that the co-operative plan here would make it possible to go ahead with his education. Having arrived in this city his hopes were shattered. The university did not have a job for him, due to the exceptional con-

ditions, and could not promise that he would be able to work at all.

Disillusioned, feeling blue and thoroughly discouraged, J. K. came to the campus "Y." The Y.M.C.A. secretary learned the facts and the contact resulted in the following arrangements being worked out:

J. K. proceeded to register for the chemical course under the co-operative plan.

The "Y" rooming service obtained a \$2.50 a week room in place of the \$5.00 room which J. K. had rented. The landlady in the new place agreed to do his laundry for fifty cents a week.

Next the "Y" employment service got J. K. an evening job where he could earn enough to pay for all of his meals.

Within a month the University Administration located a regular co-operative job and J. K. rushed in to tell the "Y" secretary about it. Today this student tells us that he is doing well in his school work. He has a good reputation with his employers and spends spare time in good fellowship at the "Y" with other students. Recently, the secretary saw J. K. in the men's Lounge at the "Y." He told him that he could not go home for Christmas, but that he had mailed presents to the folks at home and would have his Christmas dinner as a guest at the Y.M.C.A. with the other students who, like himself, were unable to get home.

J. B. is a senior—a fine, stalwart, winsome fellow with personality and character. He came into the secretary's office the first of December, hungry, depressed and discouraged with the fear of being unable to finish his work; yet there was a hunger suggestive of a desire for counsel, companionship, and hope of encouragement.

He had studied hard; was interested in athletics and "Y" work; was working now and then on odd jobs; and needed a permanent part-time job-needed it badly. All fall he had been living on

two meals a day. He had scarcely enough to pay for a modest room, and no money for personal expenses and school supplies. His clothes were becoming shabby. He was not seeking charity but wanted a job and some friendly advice. The secretary and he talked about his personal problems, and his need for a personal time-budget. The conference revealed the facts of J. B.'s predicament and resulted in the following helpful service to him:

A job tending a furnace twice a day for a good room.

A job waiting tables for board.

Assignment to the Social Service Committee of the Student Cabinet.

A better opportunity for fellowship with other students.

A feeling of hope and courage.

On Monday, December 21, J. B. came in to tell the secretary that he was meeting expenses now and that his school work was much better (verified by two of his professors).

(4) We offer these facts relative to individual and group service in order to indicate a tendency or trend. The present economic situation and resulting emergency may have its day but we do

not feel that the work with individuals of the lower economic strata will pass with it. A field which has been practically untouched is being discovered. The church, the Boy Scouts, the Y.M.C.A., and other agencies in previous days have too frequently competed for the time of those in the upper economic levels. It is our feeling that an increasing number of Y.M.C.A.'s are majoring, and should increasingly major, in the field under discussion, with the purpose in mind not only to redirect the energies of potential delinquents or criminal gangs, but also to unearth some of the true gold which lies hidden in dirty tenements, and give such individuals a chance for a more happy adjustment and growth.

In these days, when social agencies and business men themselves are willing to see more clearly and readily some of the gross inequalities of the present mode of living, the actual contact with some of these folks may also lead us to put into effective practice some of the advanced social thinking which became formulated into resolutions at the Y. M. C. A. World's Convention held in Cleveland last June.



"A Next Step" in Rural Religious Effort

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I. A COMMON MISUNDERSTANDING

IN THE FREQUENT discussions of the "rural church" it is nearly always referred to as an independent and locally responsible entity. In reality this is not the case. In many, if not in the majority of instances, in the middle west and northwest, the rural church is originally the creation of church extension societies in New York, Chicago, Philadelphia, or St. Louis and more locally arranged for and dominated from the several denominational headquarters in the capital or some easily accessible city in the particular state. In many cases these organizations exist only by sufferance of the local people, having been established against the majority desire and as an expression of the determination of city church people to have representation in the country places. A short time ago I was in conference with a business man in Oklahoma City concerning the possibilities of some co-operative effort in the rural districts. In the course of the conversation he remarked, with some show of pride, that the city union of his denomination had determined to establish one of their churches in every neighborhood in Oklahoma county.

Such groupings as he proposed, and which are very common, are often inefficient religiously and very divisive socially. They are not really rural organizations but rather the expressions of misdirected city influence and are regarded by the people at large as a sort of private corporation. Indeed, a very great number of the so-called rural churches, on account of their origin, have never been incorporated into the common consciousness and therein lies the explanation of much of the lamented decadence. If, by direct effort through the churches, we

would seek to improve the religious life in country districts it would be well to get back to the city group and to the missionary boards of which city church members form the larger portion. The present situation is very largely an urban enterprise resulting in a rural dilemma.

II. THE SPIRITUAL AND MORAL TREND IN NON-CHURCH ORGANIZATIONS

From recent experiences it seems very clear that one important "next step" in the meeting of rural spiritual needs is through the development and organizing of those spiritual and moral trends now so plainly manifest in some non-church organizations.

While we are hearing a good deal about church inefficiency, and while we recognize some real problems in this connection, at the same time we must acknowledge that some influence has so definitely incorporated Christian idealism into the life of society that now, when the church seems unable to adapt itself quickly, and through its immediate appointments, to present needs and conditions, spiritual values are being preserved through what we are pleased to term secular institutions. Indeed, we can now hopefully look for the day when the distinguishing terms sacred and secular are going to disappear; when the teacher, the farm leader, and the preacher will all be recognized as the subjects of the same moving impulse. In such an anticipation we can see the possible fulfillment of one of the most impressive prophecies of the New Testament. It is found in the book of Revelation and is expressed in the words—"I saw no temple therein."

One difficulty with religious leaders is in not being able to discern when some phase of an institution may have served its purpose or, at least, has produced

processes more closely attached to the people it is desiring to help. The goal of Jesus, which should be our goal, was not the building of a great Christian church, with permanent manifold appointments, but a great Christian state. It is hard for us to realize that our distinctive religious institutions should be considered temporary and that real progress is marked by the incorporating of the Christian principles and ambitions into the processes of our everyday institutions.

The Parents' School. A few weeks ago, in Oklahoma, I attended a session of a "parents' school"—not a "parent teacher association," for that is different. At this meeting quite a large room was filled with parents who had gathered together from different places in the county. Some of the folks were rather poorly dressed, for farm conditions in Oklahoma during the last two or three years have not been good. All showed definite purpose. This was an initial meeting and had been called by the county school management for the launching of a course of study. In the submitted agenda the first item to be studied was "How to care for the moral and spiritual welfare of the child." In that particular county, while there were a large number of little church organizations, there were few practical programs and only a small fraction of the population was in regular attendance, but they were not dependent on the church leadership for all the religious initiative. There was a widespread sense of responsibility which included spiritual concern and they were going to give it practical expression. I regret to acknowledge that in the assembly only two pastors were present and what that coincidence involves will be mentioned further along. During the season this school will enroll several hundred parents in a county where direct church influence touches fewer than 15 per cent of the open country people.

The Knighthood of Youth. Different

states are emphasizing different processes for character development but, of course, this does not mean that particular institutions are confined to particular states. In Nebraska they are promoting The Knighthood of Youth. By a happy coincidence, the state superintendent of secondary education, Doctor Rosenlof, enthusiastic exponent of this organization, has just been elected president of the Nebraska Council of Religious Education. He loaded me down with literature on The Knighthood of Youth. The following are some of the objectives as picked out here and there from the plans and attainments of this organization. Speaking of initiative in planning projects, a teacher said, "I tried to lead them to become more aware of their undesirable habits by means of suggestions and comments at different times. . . . When one of the pupils suggested a new method of recording their progress I knew they were ready for the change and that the new proceeding would be an effective help because it arose out of a definite need." In this we have a phase of conversion arising through a method of approach to a needed change of attitude. On the matter of pupils evolving their own moral code, the following is a statement of aim, "The aim should be to make children conscious of the moral element in situations and to establish standards for desirable conduct in the same." Appeal should be made through the two fundamental desires—"to secure social approval and to feel right inside." What more spiritual objective could we have in a Sunday school? The following are some of the items forming stones for the castle building of the Knights: Improvement in school conduct; orderly desks; improvement in courtesy; killed dragon of courtesy to people passing by; washed hands before lunch; said blessing aloud before eating lunch and that as part of the sincere working out of a standard. Few Bible schools are farther along or more practical than that.

As we examine these aims and methods we are impressed by the similarity to some of the things now taught by our religious education experts. Now the problem suggesting itself is—how can we connect, or rather subject our departments of religious education, now so largely confined to the teaching of preachers, parish workers, and Sunday school teachers, to the use of these public school officials whose special training has been more largely in the line of secular education. They have the large field afforded by the public school system. More and more it is being indicated that they are moved by spiritual incentive. As honest students they will doubtless welcome the suggestions which the trained specialist in religious education is prepared to give.

The Four H Clubs. In Iowa as also in many other states there is a pronounced rural interest in Four H Clubs. A church study in Tama County having revealed that only about 27 per cent of the open country and small hamlet youth had any connection with church or Sunday school, the ministers of the county and some lay leaders had met to consider their problem. An acquaintanceship with the spirit of the Extension Department of the State College and of the attitude of the local county farm agent warranted me in suggesting the Four H Club as one avenue for the promotion of Christian ideas and ideals. From Extension leaders at Ames and several other state colleges we have had assurance that club leaders would welcome any proper help to bring the "heart section" to the level of the other interests. My brief talk which included the suggested reference to the Four H Clubs was followed by an address by the county farm agent. In it he presented a challenge the like of which I had never before heard which may be one of the first of the kind so far presented. May it be often repeated. Referring to my analysis of the situation he said in part:

"If, before you leave this meeting, you will decide just what you are able and willing to do in order that the heart interests of the clubs may have the desired measure of emphasis, I will meet tomorrow with all the club leaders of the county and will present the suggested plans with the hope of initiating the co-operative effort." Space will not permit our going into the further developments of this meeting save to say that they were interesting and revealed the fact that there would be need for adaptation of the usual methods of presentation to the genius of the organizations in question. We discovered a co-operative task for experienced club leaders and religious experts in the providing of a series of lessons calculated to give spiritual direction and inspiration and, at the same time, contribute to the basic purpose of the organization.

Since this meeting I have had letters from the county agent reporting satisfactory progress. The last letter announced a very definite program which would extend over the year and make possible several contacts with all the clubs of the county. They are hopeful for satisfactory results.

Last week a professor of theology asked if I thought Jesus could be satisfactorily presented in a Four H Club. This might be answered by another question—how much teaching would Jesus have done had he confined his efforts to the opportunities furnished by the synagogue? One test of a minister's efficiency is in his power to adapt religious teaching to a variety of circumstances and without violating the proprieties of the several occasions.

Week-Day Religious Education in District Schools. There is an increasing number of open country districts having large aggregates of people, in which any attempt to organize a church or even continue those now in existence can only meet with failure. At the same time, some of these districts present an open

door and a most inviting opportunity for religious education through the district schools. As in the case of the clubs, just referred to, the lessons, to become popular and effective, must be adapted to the conditions and the teacher must be thoroughly prepared both in spirit and understanding. Two such openings are now under consideration and await an inter-denominational missionary appropriation. May it not be possible that here is one of the great new ventures for Home Missions?

III. WAYS AND MEANS

Now as to some of the ways through which we can put our religious forces to practical use in the non-church efforts. County studies in Nebraska revealed that the church procedure, particularly on the part of the larger towns, was not tending to co-ordinate the rural interest in immediate district and neighborhood enterprises. One result of this discovery was the formation of a committee whose purpose was to throw the influence of the churches and ministers back to the country rather than just attract a few of the people to the church services on Sunday morning and possibly make a few calls to keep them in line. At one of the committee meetings which I was privileged to attend, the county farm agent and the county school superintendent were present and were telling of the lines in which ministers could be of help. One method which is now being followed is very interesting but at the same time very simple, as all great moves are simple. There are seven co-operating ministers in this particular town. These men have given each other the names of their church families who live in the country. Each man is scheduled to take a particular road and call on all the church families in the area. Before starting out the county agent is asked to tell them of the interests he is trying to further in particular localities. The school superintendent has the same privilege.

Having received the desired information the several ministers consider it their duty and privilege to seek to line up all the church members in support of the various community needs. This is certainly tending toward a new brand of pastoral call. In the enterprise it will be as much the duty of the county agent and of the school superintendent to advise with and direct the ministers as it will be theirs to support the rural program. There are places in the county where the agent has been unable to organize needed clubs. These ministers can change several of those situations if he will work with them, and the same is true of the school interests and problems. It is needless to say that in this simple co-operative plan these several leaders are getting a new vision of the complementary character of their tasks and are discovering the practical use of the minister in everyday human relations.

An incident in one state, in which I can take some legitimate satisfaction, was the introduction of the Dean of the Extension Department of the State College to the Secretary of the State Council of Religious Education. It was considered something of a joke that after each of these men had been serving in his capacity for several years an outsider should make them personally acquainted. Now the co-operation is started and the trained directors of religious education will be at the call of the extension leaders and vice versa. There is a great genus which we know as "human development processes," and within this genus are the different species of organized effort for its attainment. We have developed a certain amount of co-operation between the similar species, different church denominations are learning to work together, school leaders are learning the complementary value of their several interests, farmers and farm forces are, in some instances, becoming co-operative; now the next step is to get all these organizations into complementary relation to each other.

It should be for this generation to eliminate the terms sacred and secular and learn the wider meaning of The Kingdom of God in the terms of a Christian state.

While many of us would like to see one good church in every reasonably sized rural community, still we must not forget that the ultimate of our hopes is a society permeated with the spirit of that full grown man who is personified in Jesus Christ. Our loved institutions must ever be considered simply a means to this end and, if the furthering of the principles of Jesus through the non-church societies proves to be the immediate advantageous method, then will we realize that we are further along than we thought.

A Summary. If I were addressing a group of ministers I would like to say our next step requires that we think of the statement of Jesus, "I am among you as one that serveth," and put ourselves into the life struggles and social ambitions with which we are surrounded and by our acts as well as our properly chosen words say—if anything in our technical training can be used please call on us. Speaking to the citizens of the community and to their acknowledged leaders and teachers the word for the hour might be—go on with your organizations for mutual uplift and continue to incorporate into them all the great suggestions that you can; form and further your Four H Clubs and kindred societies and thus endeavor to make sacred the everyday struggle for existence; make your reasonable provision for community social expression; observe Christmas in schools, and any other great event which will call attention to the basis of a happy and unselfish life, for the more the great religious verities can be incorporated into the common community efforts the fewer will need to be our church appointments. The culmination of Christ's Kingdom will mark the day when the church as a separate organization is not needed. "I

saw no temple therein" is one suggestive item in the description of the Holy City. But there is this further word,—the great religious values, regardless of where they are presented or practised, will need to be carefully taught. Every great upward move has emanated from a personality and, for our use, Jesus as a person should be intelligently understood. Now there are ministers in your neighborhoods or subject to your call who, through long years of training, have become conversant with the history of religion, with different phases of psychology, and who, from experience as well as observation, know Jesus and the power of his spirit. As you would call on any other specialist, so call on these men for whatever service their study has fitted them. Many ministers will welcome being freed from some of the responsibility of organization that they may give themselves more fully to the service of people in the more intimate relations.

A Natural Question. Some inquiring mind may say, if the non-church institutions become an increasingly used medium for moral and spiritual advance, what about the churches in general and how are you going to support ministers in the kind of service suggested? My own boys went through the medical school. It cost like the mischief and they, on their part, say it was hard work. Did we run a risk? They prepared themselves to meet an acknowledged need and that contained our only guarantee. If, after careful training, a man stands ready to heal the souls of his fellows, to offer definite inspiration in days of difficulty, to present constructive processes for the attainment of ideals, to give from the experience of himself and of others a word about God and reality, is he not prepared to meet a recognized need? In country districts the minister of the immediate future, and, in some instances, the minister of the present who is prepared in spirit and in intellect to serve the present order is going to have a greater place than hitherto

experienced—but it will be different. More and more his center of activity is going to be where people live and work. Stanley Jones says in his book, *The Christ of the Mount*: "The Christianity of the present day is suffering from an outwardism that is more interested in statistics than in states of heart and mind." This institution-mindedness must of necessity change but the church is not of the past. While for the moment, in many localities, it seems to have about served its day, it will come back, but probably not through the medium of its own present appointments.

As men come more fully to realize the extent of their responsibility in maintaining or furthering an ongoing civilization through the spiritual element in social and economic organization, and as they try with honesty of purpose to cope with the spiritual and moral welfare of their children, they are going to stop to pray. We are going to pray as we have not been praying for some years for we are becoming more sensitive to spiritual values and therefore to the distance from our utopia. Following the natural instinct of the ages we will be wanting to

come together for prayer and for mutual inspiration in a newly recognized responsibility. The minister's counsel as of one trained for the furthering of this non-material urge will be sought and in a much wider range, and he will be supported. As boys and girls in the schools and in the clubs are taught, by practice and precept, the sacredness of everyday life contacts and are led to know some little of those who mastered in moral crises, especially of that One who seemed to get everything out of life while putting everything into it, they are going to become reverent and inquiring and will come and put new life into our Sunday schools or whatever is the survivor of such institution. While it is needed to encourage and further the holy purposes of an imperfect society and whenever and wherever it is able, under such circumstances, to lose itself in the rendering of unselfish human helpfulness the church will continue, and its minister with it. Christ-moved men are going to continue to group together and, more and more, in such form as will make a suitable candle-stick for the Light of The World.

- Will you, as a member of the Religious Education Association, send us names of people in your community whom you think would be interested in this movement? We must have help to counterbalance the loss in church contributions due to the financial depression.

The German Pocket Battleship

HENRY NOBLE SHERWOOD

Professor of History, University of Louisville

THE German pocket battleship, the *Ersatz-Preussen*, it is said, can outshoot any cruiser, outrun any battleship, and make a voyage of 18,000 miles without refueling. It is a 10,000 ton warship; it has maximum guns of eleven inches, and it cost \$20,000,000, a sum 50 per cent greater than was ever spent on the construction of a ship of its size. Because the *Ersatz-Preussen* is so small when compared to other battleships she has been dubbed a pocket battleship.

This type of war vessel is Germany's answer to the limitations imposed on her navy by the Versailles Treaty. While her rivals may build battleships of 35,000 tons equipped with 16-inch guns, she is limited in this category of vessels to ships of 10,000 tons equipped with 11-inch guns. Living within the provisions of the treaty, she has used a new type of naval construction in order that in speed and offensive power she may not be excelled by any other nation.

Some have the impression that Germany is the only country to use new methods of naval construction. This is a mistake, for the United States has been using the new methods for over a decade. In building the cruiser, *Pensacola*, 900 tons, or 9 per cent of the ship's total weight, was eliminated. One method by which this saving of weight was effected has been used since our entry into the World War. This is the substitution of electric welding for riveting. A recent writer says that no other nation applies this method to such an extent as the United States. A second way of saving weight is the use of aluminum paint instead of oil paint. The former weighs only one-half as much as the latter. By the use of aluminum paint in building the *Pensacola* 80,000 pounds was saved.

A third means of saving weight is the use of aluminum alloys, aluminum foil, and corrosion-resisting steels for interior and exterior fittings in place of rolled steel or cast steel. The so-called stainless steel, with but 60 per cent the weight of cast steel, is now standard in the navy in the forming of structural shapes, plates, rods, bolts, nuts and forgings.

Germany has developed a sailing radius for her new cruisers (limited by the Versailles Treaty to 6,000 tons) of 18,000 miles—equivalent to a voyage from the homeland to the Far East and back without refueling. In this particular Germany has far outstripped other nations. The achievement is attributed to the use of the Diesel engines. They develop one unit of horse-power for every twelve pounds of weight, and are thus about 65 per cent lighter than the usual type of oil-engine for marine work.

The performance of Germany in producing a 10,000 ton battleship that does the work of one twice as heavy suggests that the limitations imposed by the Versailles Treaty, on her navy, are not effective. Six small battleships, six light cruisers, and twelve destroyers constitute the entire German fleet under the treaty. By new methods in naval construction, although at twice the cost, Germany has doubled her naval power. Unlimited in the amount of money she may spend on her navy, she ranks eighth among other nations in her table of costs. Other nations must follow Germany's example, both as to methods and costs, in the building of their fleets if they maintain their relative strength with their Teutonic neighbor.

It is obvious that the direct limitation of armaments is comparatively ineffective. A further check is needed. The

Preparatory Disarmament Commission has recommended a further check; namely, budgetary limitation.

This type of limitation the Commission would apply to all nations. It appeals to the taxpayer because the reduction of expenses is proof of the reduction in armaments. "It is evident," to quote from the report of the Commission, "that financial limitation would bring about a limitation of certain important items of armaments, such as buildings, fortifications, the acquisition of spare parts, expenditure on scientific research, subsidies to armament industries, etc., and that it would also serve to prevent Governments from increasing the quality of their arms without, at the same time, reducing the number, or vice versa, and it seems plain that many of these items can not be satisfactorily limited by any other means."

Germany's new type of warship calls up another suggestion; namely, the abolition of the battleship entirely as a fighting unit. Sir Herbert Richmond of the British Admiralty writes: "The idea that, for intrinsic reasons connected with fighting at sea, there must be some very great and powerful ships of twenty or thirty or forty thousand tons in all navies is the purest fiction. The sole reason for their existence lies in the fact that other powers have them." The British Premier, Ramsay MacDonald, several times has publicly declared himself in favor of the eventual elimination of these monsters from the sea. Admiral Sims, retired, is the only high ranking American officer known to favor the abolition of the battleship. Admiral Pratt says it is the backbone of our fleet. Since the London Naval Treaty, to which Great Britain, the United States and Japan are parties, does not terminate until 1936, it is probable that there will be neither limitation nor abolition before that date.

Finally, there is a third item which comes to mind in the consideration of the German pocket battleship. It is the

answer which France made to the recent request of Germany that she participate in a big loan so sorely needed by the Teutons. France has shown signs of nervousness since the plans of the Ersatz-Preussen were announced. With three new German cruisers built and an additional one building, doubtless, France is more alarmed than ever. When Germany said, "France, will you join in the loan?" the answer was, "Yes, if you will build no more pocket battleships." So far France has been unable to exact this pledge or any other of a political nature from Germany. On the other hand her Teutonic neighbor has declared her only desire for a loan is economic recovery. This is not the first time that international loans and battleships have been connected.

Thus the new methods in naval construction, so cleverly used by Germany, show that direct limitation of armaments, unless accompanied by budgetary limitation, is seriously ineffective; the new methods also raise the question of the elimination of the battleship as a fighting unit; and they create a situation affecting international loans.

In addition to these considerations what is the message of the German pocket battleship to religious educators?

It is that the nations of the world still look to armaments for security. And for this reason Britain applies 65.6 per cent of her annual budget to war charges; France 69.7 per cent; the United States 70.1 per cent. Expenses attributable to war cost Great Britain \$5,000 per minute; they cost the United States \$5,200 per minute. If our expenditures were in one dollar bills and these were placed end to end they would make seventy-seven rows across our continent from New York to San Francisco.

There is another message. The armaments of today in which there is so much boasted security developed over a long period of years. At one time Krupp could not sell his artillery. It was new

and untried. Testing stations for the big guns were built, first at Dulmen and later at Meppen, where the new type of artillery was tried out. "Only by demonstration," says Major Lefebure, "could he convince officials of the great velocities and ranges which he could offer, and compel them through crucible steel to adopt standards which without such proof would be denied and ridiculed." Just as the big guns and other armaments have come gradually, here a little and there a little, in like manner shall they go away. Just as the nations through several generations gradually have put their trust in armaments so, in like manner, through a long period of years will they wean themselves from this sense of security. This is a lesson in historical perspective.

Another phase of this message is that the peace machinery, created to take the

place of armaments for the settlement of international controversies, will come into general acceptance only after generations of trial. As its use gradually proves its fitness for the purpose for which it is created then will it receive public approval. Security will be found to rest not in guns and forts but in law and courts.

The religious educator has enlisted for a long period of service. The line of battle will surge back and forth. Sometimes it will be in Switzerland, sometimes in Manchuria; often in Geneva, often in Shanghai. But there is no doubt about the outcome. When the time of service is over, the right of man to express himself in a regime of peace will be vindicated, and security, founded on the rock of enlightened public opinion, will be the inheritance of unborn generations.



THE R. E. A. FORUM

Findings Plus Seekings!

To the Editor: I do not know of a single college which would in any way approximate the description of one made by Mr. Fairley in the March issue. More serious than his erroneous conception of a Christian college is his own educational theory. He wants a college dedicated to the search of truth. This is all to the good. But it must have no preconceived notions. A college is a place where Falsehood and Truth wage battle. The academic freedom he desires for the college will repudiate any restraints, rules, or regulations because these imply a preconceived notion of what is wise and best. Each rising generation is to take no heed of the experience garnered by the ages of the past. To do this would mean the existence of a preconceived notion of what is of highest social value. We must start on an educational journey with no educational end in view except to set in conflict truth and falsehood. However, no decisive result is ever to follow because this would involve the pre-conceived notion of what truth is. We must not construct a curriculum because this would involve a preconceived notion of what it should do. There must be no instruction because this implies a preconceived notion of what ought to be taught. The teacher must ever be creative, never transmissive. He must not recommend source materials because this involves transmission and the preconceived notion that source materials have possible value. Furthermore, source materials might allow history to speak, which would contaminate the pure quest of the student.

The following quotation from the *Christian Century* makes some pertinent remarks on this point:

"No one is so slavishly bound to the past as the person who is too ignorant of it to

avoid its mistakes....The more intricate and complex the problem which faces the conscience the more necessary it becomes for each generation to discount neither its own experience nor that of the fathers....There is hardly an error which it might not commit from which it could not be warned by some tragedy of the past, and there is hardly a new adventure of faith upon which it might embark to which it might not be inspired by some uncompleted adventure of another age....There is hardly an experiment upon which we may embark for which history may not supply more data than the experience of any individual or generation."

Mr. Fairley is the Associate Secretary of the Department of Religious Education of the American Unitarian Association. Does this note mean that Mr. Fairley has a preconceived notion as to the worth of religion to man, Does he not have a preconceived notion as to the kind of society religion would build? The pure quest for truth by an educational process is as impossible as it is inadequate. As Professor Horne says, "We need findings as well as seekings." And the Christian college believes it has discovered certain "findings" of worth to society.

W.M. LINDSAY YOUNG,
General Director, Department of University Work, Board of Christian Education
Presbyterian Church, U. S. A.

A Science of Religious Education?

One reads with considerable interest and profit the answer Professor Harner gives to his own question in the March issue, "Is Religious Education to Become a Science?" He pictures graphically the advances toward comprehensiveness, definiteness, and accuracy which have been experienced in the last two or three decades. If he had been con-

tent to stop there it seems to me his article would have been stronger and not open to criticism.

Two questions, however, should be raised concerning his answer. First, why strive so hard to measure religious education by the criteria of a "science"? Does Professor Harner adequately define the status of "science" which he claims for religious education? The important thing is that for which he argues and which he endeavors to illustrate, namely, that there has been progress in the field of religious education in thoroughness, enrichment, accuracy, and undergirding psychology. Why not leave the case there, or plead for the continuation of that refining and improving process?

The second question is more fundamental. Can we have a "science" of religious education? We do well to consider the mixture of meanings and terminology to which Professor Dewey has called the attention of the educational world. It is his contention, I believe, that we do not and cannot have a science of education, that education only uses the basic materials, findings, and methods of the pure sciences. We may do our field harm rather than good by being too ambitious with reference to its scientific aspects. That it needs to become more scientific in many ways few will doubt. But perhaps we had better be cautious in speaking of religious education as a "science."

FRANK M. MCKIBBEN,

Professor of Religious Education, Northwestern University.

What Are the Ends Desired?

To the Editor: When the February number of *Religious Education* came I examined it with some care for ideas concerning some of our social knotty problems.

My interest was aroused by the article on "Race Relations and Education," because this is a sensitive point at which my colored and white friends often part company. The basis for disagreement is largely on ends desired. "Race relations" is a loose term.

Our problem is "*What* race relationships are profitable, and *what* types of education will produce the desired results?"

I suppose we shall first have to determine upon the ends toward which the education of any group should be directed—whether colored or white.

(a) Shall we decide upon some dominant cultural pattern, or shall we set out to preserve and develop the peculiar contributions of a given group? Our educational program will depend in a large way on the answer to this question.

(b) What kind of a new social order or civilization do we vision 100 years hence, and what steps are we taking consciously to attain it? Maybe this is too large an order for humans, but somehow leadership calls for both immediate and more remote goals.

(c) Viewing our present mass educational efforts critically, are we developing people with a collectivistic or an individualistic viewpoint; with a racial or an inter-racial outlook; with a national or an international bent of mind? Further, are we devoting too much or too little attention to the technical training of individuals for trades or occupations without much consideration of the opportunities open to those so trained?

What I think some of us want in a discussion of "Race Relations and Education" is a critical evaluation of our mass educational programs for colored and white children. We use very much the same courses of study for all. We follow much the same technique. We pay little attention to the uses to which our educational product is put. Perhaps we overstock or understock and consequently have a lot of human wastage.

We shall probably not be satisfied until there is developed an elastic social-educational program that will more fully take into account the leisure time and work interests and needs, present and to come, of the different age groups—children under 12; boys and girls 12-14 and 15-17; young people 18-24; and adults 25 and up.

Perhaps you can secure light from others

on this rather perplexing problem. Possibly Professor Grace has the answer. I am indebted to him for a very helpful introduction to a challenging issue.

WILLIAM O. EASTON,
The Y. M. C. A. of Philadelphia.

The Church School Athletic Program

To the Editor: One always finds matter of interest in the evaluation of an institution by persons who have professional training in some other field. This fact gives the article by Mr. Hutto in the March Journal a special appeal. It is rather refreshing to have the criterion "sportsmanship" applied to various activities carried on in the church school, or Sunday school, to follow Mr. Hutto's terminology, even when used in connection with missionary instruction. Certainly the devious practices in athletics merit the vigorous condemnation accorded them.

But his picture of the church officials discussing their educational problems "just as business men or scientists attack problems" is really a bit naïve. His concern is over possible emotional outbreaks, the one element which appears to be inevitably present when the gentlemen he cites as examples gather together. As a matter of fact, it is probable that facing the concrete problems he suggests earlier would lead to a recognition of need for change more directly than any amount of discussion of principles in the abstract.

One is inclined to wonder how much the "usual sectarian creed," which can no longer be depended upon, is improved in the creed which is substituted. For many, religion is considerably more than "recognition of the Creator and the attempt to carry out his plan." The assumption implied here, that a blue print exists which needs only to be discovered, is particularly hard to support, if conflict of counsel in the field of religion is taken into account at all. That religion "is a way of living day by day," gives no special information on the subject.

In particular, the theory that, whenever an activity is already available "any attempt to duplicate the activity within the church

seems unsound," needs to be challenged. The concession that if "certain desirable activities" are lacking, and suitable leadership may be found, the church may then undertake them, does not improve the case. The criterion of presence or absence of an activity is simply inadequate.

It is just such an opportunistic program that has reduced the churches to the status of dispensers of alms and centers of propaganda. It is conceivable that activities may be going on in quite an undesirable manner from the viewpoint of the church. A certain state today exploits the boys in its public schools throughout the months of November to March. Several hundred basket-ball teams are pitted against each other, eliminations are held, and finals played off before frenzied thousands. The toll in nervous strain upon the growing lads is appalling, yet physical directors in the schools, when charged with being parties to such exploitation, fall back upon the excuse, "That's what the business men want."

Our point in describing this concrete situation is to suggest that churches, in the interests of personality enrichment, might well protest against such public school practice and even conceivably try to develop an athletic program that would evidence some moderation. The church should be encouraged to be fully aware of what other agencies are doing, and to avoid mere duplication. But it also is bound to evaluate the results of such activities, and where undesirable outcomes are present, to strive to correct the situation.

EDWARD R. BARTLETT,
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More About the Macintosh Case

To the Editor: I have seen no clearer statement in any publication than your editorial in the March issue entitled "Conscience Versus Obedience to Law." It was timely and ought to correct the movement to stampede well-intentioned citizens into sending petitions which cannot but cloud the real issue in the Macintosh case. I believe

that a host of us are willing to sign a petition in the Macintosh case as soon as we can be assured that sacredness of law and freedom of individual conscience are both conserved.

EARL F. ZEIGLER,
Dean, Presbyterian College of Christian
Education, Chicago.

Let Big Business Get Busy!

To the Editor: It speaks well for the future when leaders in big business like Mr. Bernard J. Rothwell write so illuminatingly about present economic conditions, and with so much practice idealism. If the business world will take the leadership in correcting the evils mentioned in his fourteen points (pp. 209-10, March issue) and in working out the reforms suggested, the essential changes in the social structure may be brought about by regular processes rather than by revolutionary means. It is scarcely enough to issue instructions to the home guard as to how to deal with mobs, laying down instructions to load with ball cartridges, to fire, to kill, and to post soldiers so they can pick off those in the rear ranks of mobs. It is a terrific indictment that "organized business . . . has neglected to take a single constructive step to remedy conditions" (p. 211).

It is hoped that public opinion may soon bring about these developments which he suggests, including membership of the United States in the World Court and League of Nations and Disarmament. But the effectiveness of public opinion is dependent to a considerable extent on making the government more immediately responsive to public sentiment.

There is no direct mention in the article of higher income tax and succession duties; nor of the cooperative management and control of industry by labor and capital, which has proved and is proving its value in a good many experiments.

The author says "no dole system—pay-

ment to be made only for work done" (p. 213). Yet he advocates certain "unemployment and pension reserves" (p. 212). It should be clearly understood now that the policy adopted by Great Britain, which opponents of unemployment insurance try to blast by calling it a dole, was a sound insurance policy to which both employer and employee contributed or paid premiums. It broke down because of the terrible cataclysm of the four years war, just as many sound insurance companies would break if the great cities were repeatedly burned down.

After all, people have to be taken care of. There seem to be only three possible courses: (a) charity-community chests, benevolences; (b) "made work" in which would perhaps be included the noble experiment of apple selling by people labelled "unemployed"; and (c) insurance in which all share. It is interesting to note in passing that Jesus did not hesitate to teach that those who could get no work ought to be paid a living wage.

With somewhat adequate provision for old age, or rather for retirement, the "age 'deadline'" would not be so unwelcome. This is the policy adopted, as is well known by many educational institutions. It would automatically relieve considerable pressure of unemployment. "Work to be 'staggered'" but why not also big salaried positions? Suppose organized business should even do these two things voluntarily.

It is to be hoped that the leaders of big business will do something constructive. Meanwhile the recognition that the working out of wise solutions of social and economic problems for the betterment of humanity is the pressing work of the church points the way for its educational program not only in its remedy to children and youth but also to men and women as well.

A. J. WM. MYERS,
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BOOK REVIEWS

Meeting the Challenge of Modern Doubt.

By JAMES GORDON GILKEY. New York:
The Macmillan Company, 1931. Pp. 261.
\$2.00.

The book is written for "those who realize that they cannot cling to the ancient foundation of Christian ideas and ideals, and who recognize that they must presently find a new faith or abandon religion completely" (P. X). Primarily is it addressed to those who question the basic assumptions of the older Christian religion, and ask whether or not "a religious teacher who lived in rural Palestine nineteen centuries ago has any significance whatever for the new urban and industrial civilization of today" (P. VII).

In the first chapter attention is called to the fact that indifference to religion is not a phenomenon peculiar to our own time. The religious enthusiast looks upon life through his own lenses and sees indifference to form and dogma as a major evil. In a rapidly changing social and economic order lapses from the traditions raise now the same criticism—the youthful generation because of its doubts and reactions represents decline morally and religiously. In the Protestant group are those who find in the Bible an infallible source of truth, as well as those who question its traditional interpretation and are set adrift because of their founded doubts. Agnosticism too is not at all uncommon. Indifference is growing. But the loyal progressive is seeking new ways in which the spiritual values of life may be identified and realized, and the body of the book is devoted to an analysis of current issues and a setting out of a religious point of view which accepts the revelations of science and the machine age as realities.

Is the Bible authoritative? Is there a God? Is there a life-to-come? Has life a real meaning? Is prayer more than a form? How shall we regard Jesus? Can religion transform a man? Do new beliefs rob Christianity of its power and meaning? Such are the issues, for such are the questions thoughtful youth is raising.

The Bible is authoritative in so far as it reveals the strivings of a race toward an adjustment to the Unseen. Absolute certainty on such an issue is not imperative.

Science has but few certainties, but holds to a faith in its method to uncover new ones, and advance to new truths. "We can discover truth even if we do not have supernatural authorities to tell us what truth is. We can discover truth by applying our intelligence to the facts of life and the long record of human experience" (p. 34). The religion of the future will therefore rely upon a method of thought rather than revelation as a means of knowing the truth. Does this mean that the Bible will become obsolete? In so far as it contains untruth, yes; but its record of ethical insight will endure, just so far as man's experience corroborates it.

Must revelation be depended on for ideas about God? Quite apparently, no. Reason and experience provide evidence, at least enough to lead to a reasonable certainty; not "all we should like to know, but it will give us an adequate foundation for a life of trust, courage and heroic achievement" (p. 42). And is there evidence for a life after death too? Yes, enough evidence there is to lead to an assumption that death does not mark the end of existence. A reasonable world, and a God of wisdom, love, and power, cannot provide an end-product in human personality only to destroy it. Such beliefs do not depend upon the assurance of the Bible or the pronouncements of the church. They are deductions from the facts of experience. The agnostic attitude is inadequate because it fails to take all the facts into account.

So, too, as to the meaning of life. It is purposposed and a part of a larger whole. It has worth and meaning. But man must seek for it, because "we are convinced there is a coherent purpose in life, that human minds are capable of discovering it, and that part of it has already been discovered" (p. 52). Growing above the knowledge concerning the mechanics of the physical universe is the conviction that a purpose is working itself out—"the development of a human race dominated more and more by the combination of kindness and intelligence." Personalities thus evolving cannot reasonably be thought of as terminating themselves with the local experience of earth, for, "Having begun the venture of creating personalities that will grow into perfection, God certain-

ly will not terminate that venture until all the human selves He brought into existence attain, sometime and somewhere, the spiritual completeness He purposed for them" (p. 78). A continuity of purpose demands such a future to the personalities begun here. Consequently, existence here has meaning.

Knowledge of God is a process of evolution too, thus far having advanced from the animism of primitive man with its fears and taboos, to a concept of God as one concerned and interested in the individual; and more, definitely on the side of right and justice, and loving every human being regardless of race, or creed, or previous moral record. Likewise, knowledge of God's manner of helping men has advanced from that according to which he changed the externals in favor of the suppliant (miracles) to that according to which He changes man's mind and heart. Man may in larger or smaller measure participate in the plan God is following. "He is calling us to help Him in the building of a new and happier world." Man of course is subject to the laws of the natural physical universe. Does He change these laws in response to prayer? Or is

prayer only a subjective factor? Not entirely. God may best be thought of as working through modifications within the self, and prayer, in whatever way performed, prepares the mind for the influence He seeks to exert. God may thus become the initiator, actively utilizing for His purposes the capacities of men to modify the course of human evolution. Pasteur as a scientist, controlling the phenomena of fermentation and the course of disease, and Jesus as an ethical and social leader, are typical illustrations of God's way of working through men. The material universe is lawful and unmodifiable through prayer; such is an advantage to man since it makes possible for him an attack to discover its history and manner of behavior. Not so with respect to personalities. Here God becomes active.

And what of Jesus? Is He to be regarded as the eternal Son of God, born of the Virgin Mary, the Divine Redeemer, crucified and the third day risen and ascended into Heaven? Such a concept is of course the traditional one, but another is competing: "the new view of Jesus—as a human being, a supreme leader and inspirer, who revealed to

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mankind a new and singularly beautiful way to live." His part was to reveal to men a new ethic and found a new order of values, according to which every man is a child of God, of supreme value; kindness and helpfulness is the highest way of life, and in achieving it God is a helper. Wherever in the world such values are advocated, the way of Jesus is apparent, and wherever happiness, friendship, and courageous and hopeful living are found stands a supreme figure—Jesus Christ.

The final chapters (XI, XII) are an excellent summary of the new synthesis emerging. They accept the fact that religions other than the Christian are founded on experience with God; that Jesus must be interpreted in connection with his times and in the light of the fact that knowledge has vastly increased; that human error must be interpreted in connection with its environment; that appeal to fear and terror is not the way of love, nor does it lead to a life of helpfulness. The new religion will accept and hold all that is fine and beautiful in the older, wherever found, and in common with loving hearts everywhere seek to make life richer. The new order has a different interpretation of Christianity as "new truths are now pointing us forward to a new epoch in Christian thought and life, an epoch in which whatever wisdom we can salvage from the past will be combined with the fresh wisdom God is revealing to our generation" (p. 248).

A most excellent book is this for the person set adrift by current doubts, and especially for the youthful student seeking a religious adjustment not incompatible with his scientific and sociologic training.—*Ralph E. Wager*

The Economics of Christianity. By JAMES P. KELLEY. Boston: The Pilgrim Press, 1931. Pp. 247. \$2.00.

More books of this kind ought to be written and read. The world in general is much more interested in economics than in theology, in distributive justice than in retributive justice, in economic behavior than in ritualistic behavior, and in the worker's progress than in the Pilgrim's Progress. Leadership in the future will go to those who can show the way out of economic difficulties rather than to those who can show the way to spiritual salvation.

What has Christianity to do with economics, or economics with Christianity? Let us consider a few fundamental principles. Christianity has something to do with human behavior. Economic well-being depends largely on how people behave. Nothing, therefore, that influences behavior can be ignored by the economist. But, before we set out to influence behavior we need to consider how we want men to behave, and why.

On what ground can you say that one ought to be honest, dependable, industrious, temperate, brave, thrifty, peaceable, or anything else that one ought to be? The economist's answer is: because it contributes to the general welfare when men behave in these ways and because it destroys the general welfare when men behave in the opposite ways.

How can men be induced to behave in such ways as contribute to the general welfare? There are various ways. Legal compulsion is one way. That is, if the law will punish all behavior which is injurious to the general welfare, and permit such behavior as is beneficial, the law will have economic value. In so far as the law fails to penalize behavior which is injurious to the general welfare, the law lacks economic value.

Popular opinion is another agency for penalizing injurious behavior. In so far as behavior which promotes general welfare is popular and the opposite kind of behavior is unpopular, in so far does popular opinion have economic value. It sometimes happens,

however, that popular opinion is on the wrong side, approving injurious behavior and disapproving beneficial behavior. Where that is the case there can be little prosperity.

Religion is another agency for influencing human behavior. In so far as it lends its support to behavior which has economic value, religion has economic value. Otherwise it has none. There are numerous cases where religion lends its support to behavior which is even injurious to the general welfare. In such cases religion has a negative value, and is a handicap to the people who come under its influence.

Religion has a powerful influence on behavior. It commands people to do some things and forbids them to do other things. In so far as the things it commands are, —like honesty, industry, temperance, courage, and thrift,—beneficial to the general welfare, religion is a powerful factor in the economic advancement of the nations which profess it. In so far as it merely commands a ceremonial observance of useless rites, such as circumcision, immersion, the eating of fish, or the wearing of certain habiliments, it has no economic value.

It is a fortunate people whose religion lends its encouragement to all kinds of behavior which have economic value. In proportion as the behavior which the religion of a nation commands is identical with the behavior which the economist approves, in that proportion will the nation prosper. In proportion as this identity is lacking, in that proportion is religion of no economic value. Christian nations are exceedingly fortunate in having a religion which, more than any other, sanctions economic behavior, and less than any other insists on useless or harmful ritualistic behavior.

The book before us surveys the general conditions of the Christian nations, points out a great many ways in which their behavior falls short of Christian standards, and yet leaves us optimistic. Christianity, as practiced, apparently averages up fairly well, however short it may fall short of Christianity as preached. If any criticism at this point were to be made it would be the author's failure to point out a number of ways in which practice is better than preaching. There is something to be said for the desire that preaching might eventually become as good as practice.

Several of the author's chapter headings are significant, revealing the trend of his thought: "The Higher Law"; "Tariffs"; "Benevolent Interference"; "Luxury"; "Waste"; "Survival of the Unfit." The lat-

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er chapters discuss the economy of the home, of education, of courtesy, of the reading habit, of public speech, of thought and feeling, and of old age.

Not every economist would go as far as the author in the direction of internationalism. The nation plays a more fundamental part in raising and maintaining standards than most internationalists realize. The author is not misled by popular fallacies on the subject of luxury; he gives a great deal of wise counsel on such subjects as home training, education, reading, courtesy, kindness even to animals, and the normal expression of our feelings. These are not mere pious observations, but the expression of an underlying philosophy.

It seems to the reviewer that the author has overstrained the word "proletariat" and tried to make it cover too much. Literally they were and are the reckless breeders, the spawners as distinguished from family builders. They overstock the labor market, and are led by demagogic leaders to believe that the low wages resulting is the fault of capitalism rather than of their own lust. The church can do nothing for them until it transforms them from spawners into family builders. Then it can do everything for them. The church which encourages them

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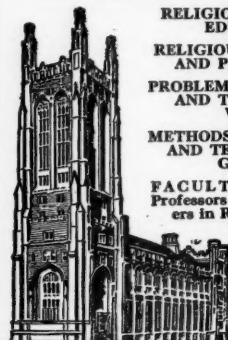
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to multiply as the plants and animals do is their worst enemy.

Again, it seems to the reviewer that the author has not considered all that is involved in a general improvement of the economic condition of the masses. It is as futile to say: "Receive ye high wages" as to say: "Be ye clothed and fed." It is not only futile but cowardly to say: "Somebody ought to pay you high wages, or feed and clothe you." There are certain fairly definite things which must be accomplished before high wages are possible. They are never possible in an overstocked labor market, and no system of morality or religion can make them possible so long as that condition remains. The church which lends its influence to such policies as will relieve the congestion of the labor market is the friend of labor. The church which does the opposite is, whatever its pretensions, the enemy of labor.

These minor criticisms, however, should not be permitted to obscure the great merits of the book. The author shows a wide acquaintance with the literature of economics and the social sciences, and also an unusual depth of understanding. It is a book which every religious leader should read.—*T. N. Carver*

Paths to the Presence of God. By ALBERT W. PALMER. Boston: The Pilgrim Press, 1931. Pp. 105. \$1.00.

Here is a very sane, useful, and inspiring book, eminently helpful for youth with inquiring minds who are coming to grips with the problem of orienting their religious convictions to the present world picture. It is just as valuable to the minister, as a sample of thoughtful and constructive preaching. There is no musty air hanging over it. Its language and thought patterns are as contemporary as the open fields, and yet it moves freely among the problems that are as old as the race.

President Palmer has put into this little book five addresses prepared and delivered first as Lenten addresses in the Thorndike Hilton Chapel in the seminary of which he is president, and later delivered after revision before the National Council of Congregational Churches in annual session at Seattle, upon a newly founded lectureship foundation. They are the ripened product of his thinking as he has dealt with students and others of mentally inquiring disposition, both during his pastorate and since his assumption of the presidency of a theological seminary.

Addressing himself to the central question of our day which has to do with the reality and the availability of God, he traces five paths by which we may come into His presence. By nature, by science, by humanity, by worship, and by Jesus.

Starting at the point far down each path where the questioning and almost agnostic attitude of today finds so many people, he moves by clear and compelling intellectual processes toward the higher levels of an understanding of God; but he does more, he gives one the sense of the vitality and reality of the Presence of whom he speaks, so that not only is the intellect instructed but the spiritual sense is quickened. Genuinely modern, he yet preserves the central values for the protection of which our forefathers strove in formulating their dogmas. As an illustration of his treatment of two such values note his treatment of the virgin birth and of the bodily resurrection of Jesus: "The idea of a virgin birth doesn't help us reverence Jesus; it only troubles us as something out of the ordinary, hard to accept, difficult to explain. We believe that every birth is a miracle, that to every mother should come the sense of a brooding communion with God.... The idea that some physical irregularity about the birth of Jesus credentials him to us as having spiritual authority, just doesn't make any impression

on us at all. We reverence Jesus for his ideas, his life, his revelation of truth, his sublime and spiritual beauty—not because of the physical origin of his body.

"And so the resurrection, also, has meaning for us only on the spiritual level. That the body of Jesus should be brought back from the tomb, reanimated and given a brief additional physical existence for a few days among his followers, helps us not at all. Indeed it only troubles us. It raises far more questions than it satisfies. The only resurrection we are interested in is a continued spiritual presence—a discovery that there was something about Jesus that was unextinguishable; that he is not holder of death but has arisen and is alive forever more, in blessed and mystical communion with the best and purest souls of all the ages—meeting them on the Emmaus road to comfort them, and on the Damascus road to rebuke and challenge them, and in the upper room to steady them and turn their faces forward. And the Emmaus road, the Damascus road, the upper room, are no longer in Palestine alone. St. Francis found them in Italy; E. Stanley Jones finds them in India."—Albert W. Beaven

Christian Faith and Life. By the MOST REV. WILLIAM TEMPLE, Archbishop of York. New York: The Macmillan Company, 1931. Pp. 139. Price \$1.50.

This book is a series of addresses delivered in the University Church of Oxford in February of last year.

Keen observers of religious conditions in England have noted the increasing effectiveness of the spiritual leadership of the Bishops of the Church of England during the past ten years. Non-conformists of the strictest type have not been behind Anglicans in praise of the fine quality of preaching and of more practical service rendered by men like the author of this book. It is said that in the later years of his life the late Doctor Davidson, Archbishop of Canterbury, used to watch for endowed churches whose constituencies had moved away from them, into which he would seek to place young men of promise, in the expectation that the freedom from local burdens would be conducive to continued study, and would grant the opportunity for preaching missions throughout England. The fruits of this general policy are now bearing fruit; and the Bishops themselves are standing in the forefront of those now leading in the quickening of the English Church.

William Temple is a son of the late Dr.

Temple, at one time Archbishop of Canterbury. He is an Oxford man, with a brilliant record at Oxford, especially in philosophy. He is known for the sound scholarship and cogent reasoning of such books on *Christus Veritas*. The earlier years of his ministry no doubt gave more opportunity for profound and prolonged reflection than these later years passed in the Bischopric of Manchester and now in the post of Archbishop of York.

A critic of Church officials once sneered at their pulpit deliverances on "administrative preaching"—meaning thereby that Bishops get into an administrative habit of mind, and give themselves finally to an over-practical type of utterance devoid of profundity in inspiration or suggestiveness. The addresses of Doctor Temple might be called administrative preaching, but not in the sense implied by the critic. It is theology and social philosophy and moral reflection fused together in practical experience.

Such themes as *What Do We Mean by God?*, *Is There a Moral Standard?*, *Sin and Repentance*, the Christian Society, give opportunity for the manifestation of a knowledge that has ripened into wisdom, and of an enthusiasm that has passed into the continual glow of daily religious ministry. Doctor Temple is original in that he has made so much his own. He is a rich owner of spiritual possessions. The book shows wide reading, of course, but there is nothing bookish here. On page after page there are flashes of moral insight of surpassing worth, all the more astonishing from the fact that the addresses were delivered extemporaneously. In the address on God there are penetrating words about the difference between the emotional condition of real worship and the emotional condition generated by great art. They feel alike, but the limitation of the emotion created by art is that it does not meet the Christian test of giving us more love for our fellow men, a remark worthy of being heeded by those esthetic souls who today would tell us that the thrill over stained-glass in a cathedral is deep religious feeling. The address on Sin and Repentance recognizes the possibility of certain types of people who would be happy in hell, because they fitted it. And so on and on—with epigrammatic incisiveness.

The book can be read for many different purposes. It abounds in suggestive theology and philosophy and thus can help students. It is full of profound insight into human nature, insights of great value to working pastors.

Seldom does one find so much of first-

rate quality in a book of not much over twenty-five thousand words.—*Francis J. McConnell*

From Confusion to Certainty. By BOYNTON MERRILL. Boston: Pilgrim Press, 1931. Pp. 95. Price \$1.00.

Boynton Merrill's little book, *From Confusion to Certainty*, has a real "lift" to it. Much of that "lift" is due to the fact that the author's own certainty shines clearly through the pages. It's the old story of the contagion of conviction—Doctor Merrill's conviction is convincing.

I am a bit shy of the word "certainty." I think it is Doctor Brightman who has said something about the impossibility of certainty in any absolute sense, that we are not meant to be certain, that uncertainty is good for our souls.

But Doctor Merrill does not mean finality when he talks about certainty. He does not mean having arrived. His kind of certainty is not a matter of anchoring in a safe and snug harbor, where everything is calm and unruffled and settled. It is the certainty of a man plowing through rough and stormy seas—with a long way yet to go—and plenty of risks to take, who yet is convinced that he is going somewhere and that the adventure is worth venturing.

After a good description of the muddle we are in, Doctor Merrill goes on to point out three ways which may lead a man out from confusion toward certainty. There is the way of obedience to moral law, the law that is within us—especially the law of reverence for personality. There is the way of reason which, with all its limitations, can take us part way toward the truth. And finally there is the way of faith. "By faith we fling ourselves on the side of what seems to us right, believing it will make our life a fairer thing than if we fling ourselves on the side of what we know is wrong. By faith we fling ourselves on the side of truth, believing deep within us that God is on that side too and we want, we know not why, to be found working not against, but with Him."

There may be some who will say that the optimism of the book is too easy, that the difficulties of faith have not been adequately appraised, that the obstacle of suffering, for example, has been too much ignored. But none will question the fact that it is a courageous book, bound to impart courage, bound to inspire brave thinking and brave living. And that, says Doctor Merrill, is the main thing—"Religion, my friends, is

not only something to be thought about, it is something to be done. It is a program of life; it is a method of living. It is a plan of campaign and a song to march by."

—*Stoddard Lane*

The Church in the Modern World. By G. STANLEY RUSSELL. New York: Richard R. Smith, Inc., 1931. Pp. 179. \$2.00.

The extreme "difficulty of translating ideals into institutions without their losing heavily in the process" is not taken sufficiently into account, the author of this book thinks, by the thoughtless who level their criticisms and denunciations against the organized Christian church. Of the shortcomings and failures of the church the author is, indeed, fully aware. He never blinks them. Instead he sets them forth in devastating array. And yet he loves and believes in the church. "Its continued existence makes certain its possession of some ideals and principles which have remained unharmed because so far above the world's reach and so essential to its life... When the last word of recrimination has been spoken, there is that within the church which truly represents Jesus."

In our modern world new opportunities beckon and new dangers threaten. Therefore this brave endeavor to set forth the mission of the church for our day. The ministry of the church to the individual, its message for the social order, the attitudes it ought to take toward war and race relationships, its use of the Bible and worship, all come up for consideration. But the supreme demand is for loyalty to Christ on the part of Christians, and a "yielding to the ideals, spirit and possession of his presence." When this is accomplished the church will fulfill its purpose. "Indeed, if we have only sufficient courage, the solution of all the world's racial, international, and sectarian problems is relatively easy. We must meet them on a Christian basis and from a Christian angle, and we must have enough faith to apply our ethic, believing in its validity and righteousness, and to accept the consequences. There is no other solution."

Thus the solution of the world's most troublesome problems is very simple. It consists merely in applying the ethic of Jesus. Christian unity, for example, our author insists, "is not something to be discovered and created, but something to be recognized and asserted." That is, the terms upon which the problems arising from our sectarian divisions will be solved are al-

ready implicit—indeed, it might be said, explicit—in the ethic of Jesus. To many readers, however, the problem will not seem quite so simple. A spirit of good-will and a passion for unity are not enough. We need technique. The ethic of Jesus does not seem to tell us precisely what to do about specific problems involved in achieving Christian unity. The solution of these problems will be found by precisely those explorations of discovery and those daring creative efforts which our author seems to discount. And so it is with the problems related to the building of a Christian world. We face today so many new and extraordinarily complex situations that require analysis and imagination and creative thinking if we are to meet their demands so as to achieve Christian solutions. Indeed, this book makes no small contribution to such creative thinking as it deals with the problems arising out of social conflict, racial discord, and international strife, as well as the problems involved in a readjustment of worship and doctrine in the church and a revaluation of the function of the Bible in its life.

The success of the church in accomplishing its mission, according to our author, will largely depend upon the proper training and direction of childhood and youth. Since "Christianity is not the intellectual conundrum so many seem to imagine... but a way of life for the child-like heart, what we have to do is to see that youthful feet are firmly planted on that way." But this conviction does not bring the author out where we might have expected. Indeed he has scant respect for modern programs of religious education. "So ponderous are the efforts of religious education to enter into child psychology that they have sometimes stifled religion altogether." "Our innumerable conferences on religious education seem to get us no nearer than the simple methods we ourselves experienced." Our author's positive counsel for aiding youth find the Christian way toward solving the vexing problems of modern life will seem pitifully inadequate to many. "It is... of the first importance to secure the memorizing of great passages of Scripture," he says. "The children of this generation seem to have no such precious and indelible marks on their lives as were made on ours by committing to memory great religious language and ideas." There is not time nor space here to debate the value of this technique in religious education; it has been done adequately elsewhere. But it may be permitted to doubt if the memorizing of Scripture pas-

sages will equip one to achieve Christian solutions of the complicated and perplexing problems with which our modern world confronts us.

Still, this is an excellent and stimulating book. It is charmingly written. It sustains a high ethical level. It evidences an erudition all too rare among ministers. It brings the rich fruitage of twenty-five years of eminent service in the pastorate in England and Canada. And it fronts unequivocally and unflinchingly the most difficult and baffling responsibilities of the church in the modern world.—*Charles T. Holman*

In Touch With God. By ELIAS H. PHILIPS. Cleveland: Central Publishing House, 1931. Pp. 177. \$1.35.

The title of this book does not indicate its contents, which are, "A collection of prayers for Sunday school superintendents and Christian workers for the regular Sunday Worship Hour, also for special days of the year." Recognizing the dearth of suitable material for use by the layman in reading prayers, the author seeks to provide aid for these leaders who ask, as did the disciples of old, "Lord, teach us to pray." "Teach us leaders how to pray, when to pray, and for what to pray." This is, then, a book of prayers, divided into four sections: General prayers, Prayers for the Church Year, Prayers for National Days, Prayers for Special Occasions.

The author states in the Preface, "The purpose of this book is not to furnish ready-made prayers. It is not a prayer-wheel. It is to lead in prayer, to serve as an aid to cultivate the art of effective prayer." As such an aid the book will doubtless find a useful place in the worship materials of leaders who find their own public prayers moving in narrow limits and who desire enrichment. To some the book will doubtless seem altogether unnecessary.—*Frank M. McKibben*

Books Received

Bigler, Margaret K., *A Lantern to Our Children*. Morehouse.

Buck, Pearl S., *The Young Revolutionist*. Friendship Press.

Case, Shirley J., *Jesus Through the Centuries*. University of Chicago Press.

Cobb, Stanwood, *Discovering the Genius Within You*. John Day.

Effendi, Shoghi, Editor, *The Dawn Breakers*. Baha'i Publishing Committee.

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Frank, Glenn, *In Thunder and Dawn*. Macmillan.

Gavin, Frank, *Selfhood and Sacrifice*. Morehouse.

Goodell, Charles L., *The Book We Love*. Abingdon.

Haddock, Laura, *Steps Upward in Personality*. Professional and Technical Press.

Hayes, Doremus A., *The Resurrection Fact*. Cokesbury.

Jenness, Mary, *Men Who Stood Alone*. Ray Long and R. R. Smith.

Knox, John, *He Whom A Dream Hath Possessed*. Ray Long and R. R. Smith.

Learned, William S., *Realism in American Education*. Harvard University Press.

McGiffert, Arthur C., *A History of Christian Thought*. Scribner's.

Prichard, Harold A., *The Minister, The Method and The Message*. Scribner's.

Robinson, D. S., *An Introduction to Living Philosophy*. T. Crowell.

Sherrill, Lewis, J., *Presbyterian Parochial Schools 1846-70*. Yale University Press.

Smith, Homer W., *Kamongo*. Viking Press.

Stamm, Frederick K., *Through Experience to Faith*. Abingdon.

Wilson, Carol G., *Chinatown Quest*. Stanford University Press.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

On Religious Education, published monthly except July and August at Mt. Morris, Illinois, for April 1, 1932.

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Editor.

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